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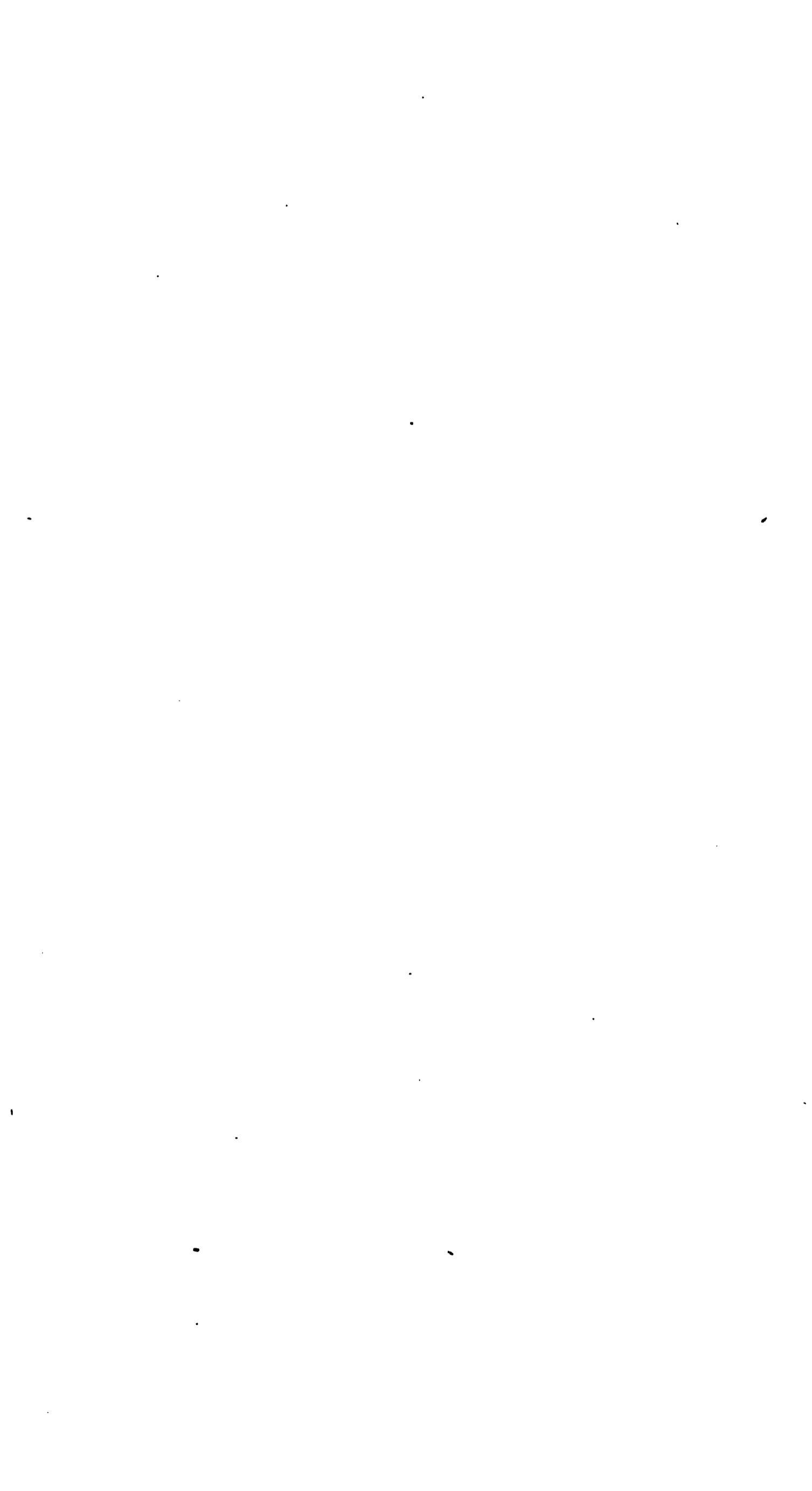
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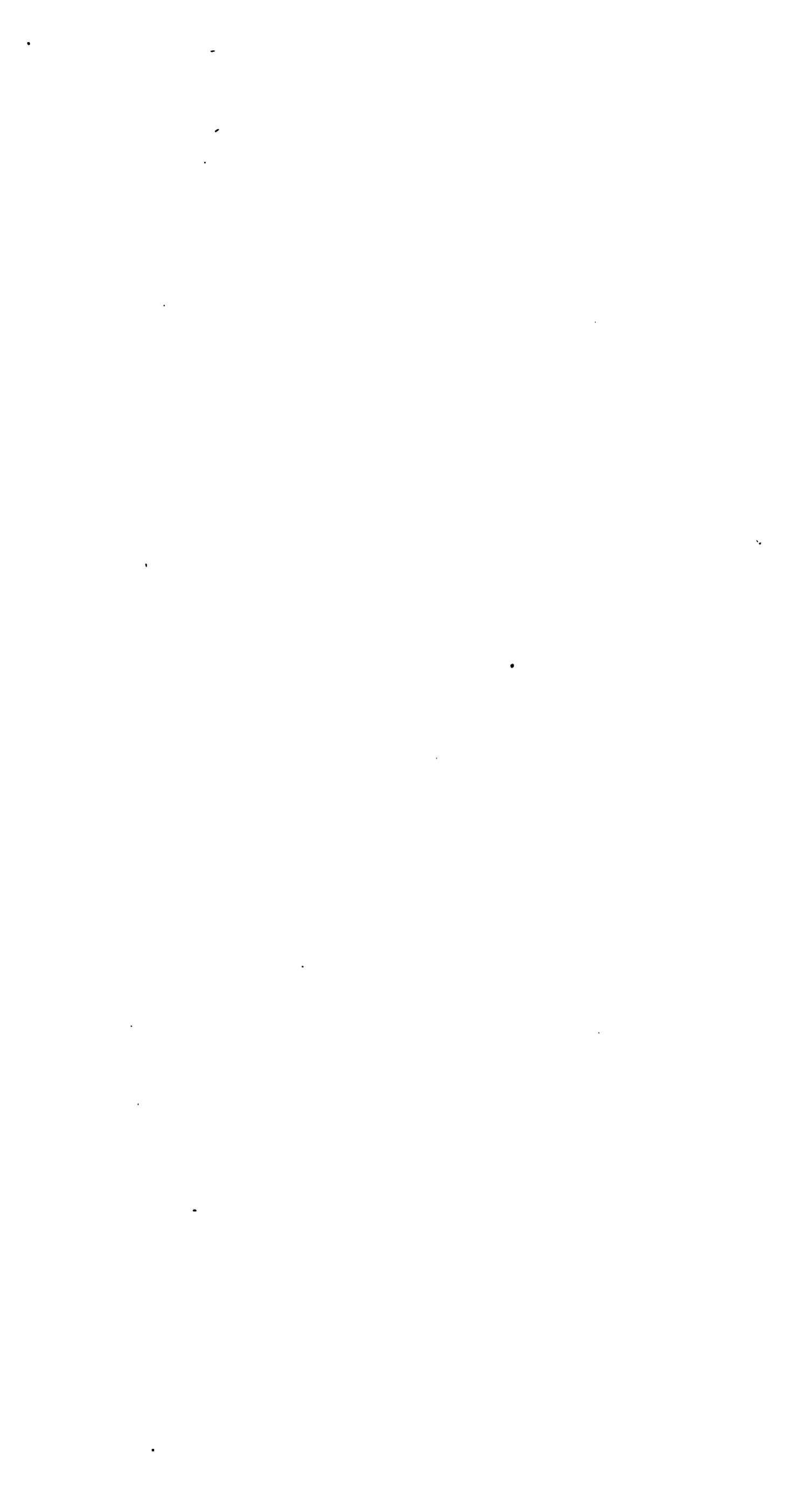
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SIXTEEN SELECT IDYLS
OF
THEOCRITUS.

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SIXTEEN SELECT IDYLS
OF
THEOCRITUS;
CHIEFLY FROM THE TEXT OF MEINEKE:
WITH ENGLISH EXPLANATORY NOTES AND COPIOUS
INDEXES.

BY D. B. HICKIE, LL.D.

HEADMASTER OF ARCHBISHOP SANDYS' GRAMMAR-SCHOOL,
HAWKSHED.



Ἐ τοῖς Βακχίνοις, πλὴν Διόνεα τῷ θεῷ, δὲ Θεόπροτος λατρεύεται. — LONGIN. xxxiii. 4.

For the Use of Schools.

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ΘΕΟΚΡΙΤΟΥ ΕΙΣ ΤΗΝ 'ΕΑΥΤΟΥ ΒΙΒΛΟΝ.

Αλλος δέ ο Χῖος· ἐγὼ δὲ Θεόχριτος, ὃς τάδ' ἔγραψα,
Εἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρηκοσίων,
Τιὸς Πραξαγόραο, περικλειτῆς τε Φιλίννης·
Μοῦσαν δ' ὀθνείην οὕποτ' ἔφειλκυσάμην.

ON
THE LIFE AND WRITINGS
OR
THEOCRITUS.*

WE have little transmitted to us concerning the life of Theocritus ; and this little is involved in contradiction, and obscured by conjecture. Even his age and country have been the subjects of controversy with grammarians and commentators. The relations of Suidas † and Gyraldus, among others, are strangely confused and indeterminate.

* Abridged from Polwhele's Dissertation.

† We are told by Suidas, that Theocritus was a Chian, and a rhetorician ; but that there was another Theocritus, the son of Praxagoras and Philinna, though some say of Simichidas, a Syracusean. Others say “ he was born at Cos, but lived at Syracuse.” Another Greek account, usually prefixed to our poet's works, asserts that “ Theocritus the Bucolic poet was born at Syracuse,” and that his “ father's name was Simichidas.” Gyraldus says, “ some have thought him of Cos, some of Chios.”

But from his own works we might extract enough to convince us, that he was a Syracusan; that Praxagoras and Philinna were his parents; and that he flourished under Hiero and Ptolemy Philadelphus, both in Sicily and in Egypt. Of the former, his twenty-second Epigram is a sufficient testimony*; and of the latter, his two famous panegyrical Idyls. From the Commentator on Polybius we learn that Hiero, the King of Syracuse, began his reign about 275 years before the Christian æra.†

* This Epigram is inserted in this edition, on the back of the titlepage. The chief object of the poet in writing it, though perhaps it may not appear at first sight, was, no doubt, to take all possible precaution to be distinguished from the rhetorician of the same name. The last verse of the Epigram is an honest declaration, that the poet had not been a plagiary, like many of his predecessors and contemporaries. In the poem called *Ibis*, attributed to Ovid, we find this distich: “*Utque Syracosio præstricta fauce poëtæ, Sic animæ laqueo sit via clausa tuæ.*” Some commentators on this passage suppose Empedocles, who was a poet and philosopher of Sicily, to have been the person pointed at: others think that Ovid, by mistake, might have confounded Theocritus the rhetorician of Chios, who was also a poet, with Theocritus of Syracuse; for the former, as Plutarch (*Sypos.* book ii.) and Macrobius (*Saturn.* vii. 3.) testify, was really executed by Antigonus, for being unseasonably and imprudently witty at that monarch’s expense.

† Though the exploits of Hiero the First are recorded greatly to his advantage by Polybius, in the second book of his *History*; though he had many virtues, had frequently signalised his courage and conduct, and distinguished himself by several

As our poet seems to have been dissatisfied with the cold attentions of the Syracusan monarch, who was more distinguished in the character of a warrior than a patron of learning, we may attribute to this circumstance his departure from Sicily into *Egypt*: the court of Alexandria was the nurse of the Muses. It is rather remarkable that we know scarcely any thing of Theocritus, but what may be gathered from himself. Independently of this internal evidence, we might determine the place of his birth, from the allusions of his imitator *Virgil**,

achievements in war, yet he seems, at least in the early part of his reign, not to have expressed any great affection for learning, or learned men. This is supposed to have given occasion to the sixteenth Idyl, inscribed with the name of *Hiero*; where the poet asserts the dignity of his profession, complains that it met neither with favour nor protection, and in a very artful manner touches upon the virtues of this prince, and insinuates what an illustrious figure he would have made in poetry, had he been as noble a patron as he was a subject for the Muses.

In his voyage to *Egypt* he touched at *Cos*, an island in the Archipelago, not far from *Rhodes*, where he was honourably entertained by *Phrasidamus* and *Antigenes*, who invited him into the country to celebrate the festival of *Ceres*. See *Idyl vii*.

* *Virgil. Ecl. iv. 1.* : “ *Sicelides Musæ, paulo majora canamus.*” *Ecl. vi. 1.* : “ *Prima Syracosio dignata est ludere versus Nostra, neque erubuit sylvas habitare Thalia.*” *Ecl. x. 1.* : “ *Extremum hunc, Arethusa, mihi concede laborem.*” He is called “ *a Sicilian poet* ” by the Emperor Julian; “ *Siculæ telluris alumnus*,” by *Terentianus Maurus, de Metris*, vs. 407.; and is said to be “ *Sicula tellure creatus*,” by *Manilius, ii. 40*.

and the casual intimations of Julian, Terentianus Maurus, and Manilius. But here our views are circumscribed ; and we vainly look around us for a detail of his life.*

As a pastoral writer, he found every advantage in the delicious climate and luxuriant landscapes of Sicily. No country could have presented him with a more beautiful assemblage of rural images. The picturesque scenery of the hills and the valleys, diversified beyond description ; an almost infinite variety of trees and shrubs ; the grottoes, precipices, and fountains, of the most romantic appearance ; and the sweetness and serenity of the skies ; all these concurred with the tranquillity of retirement in awakening the Muse, and inspiring the Pastoral numbers.

The pieces of Theocritus are the result of his own accurate observation. He described what he saw and felt. His characters, as well as his scenes, are the immediate transcript of nature. We may

* Theocritus is said to have been the scholar of Philetas and Asclepiades, or Sicelidas. Philetas was an elegiac poet, of the island of Cos, had the honour to be preceptor to Ptolemy Philadelphus, and is celebrated by Ovid and Propertius. The latter was an imitator of his writings, as we learn from himself, iii. 1. 1. : “ Callimachi manes et Coi sacra Philetæ, In vestrum, quæso, me sinite ire nemus.” Sicelidas was a Samian, and a writer of Epigrams. Theocritus mentions both of these with honour, Idyl vii. 40.

well imagine, that the shepherds and the herdsmen, surrounded by their flocks and their cattle, piped before him the current songs of the times ; and that he was frequently a witness of their dialogues and contentions ; heard their proverbial speeches, transcribed their manner, and caught from their lips the very vulgarisms which characterise his ruder Idyls. Such was the foundation of his Pastorals, original both in matter and form ; the more rustic of which were probably composed in the earlier part of his life, before he left his native island, allured by brighter prospects.

That he had a very early propensity to this species of composition, and that his genius was originally formed for it, in preference to any other, may be inferred from his frequent recurrence to the woods and plains, in works of a contexture and complexion by no means resembling the Pastoral ; and from the interspersion, indeed, through all his productions, of such similes and allusions as are evidently the offspring of the country. But his genius was not confined to a particular species of writing. Though not fervid or bold, it was versatile and penetrating. The refined age of Theocritus was equally favourable to compositions where the fashions and foibles of men are humorously displayed. Wit can only exist amidst ease and security. At a period of high civilisation, there arise chequered and complex characters,

variously shaded by folly, and assuming a diversity of transitory shapes. Hence the manners become the subject of observation, and afford ample scope for the exercise of ridicule. These fleeting traits of a civilised people by no means escaped the penetration of Theocritus.

But he had not only the opportunities of contemplating, in his own country, the beautiful forms of nature, and the diversified appearances of life: he enjoyed the additional advantages of travel. The prospect of *Ægyptian* manners and customs, and pursuits so different from those of Sicily, must have enlarged his knowledge of mankind; and the rich and extensive pastures on the banks of the Nile have delighted his rural imagination. But, during his residence in *Ægypt*, his genius and his taste must have been enlightened and refined by the polite conversation of a court, where literature was associated with elegance and splendour; and where emulation was excited and cherished by princely munificence. And not only the Muses flourished under the auspices of a Ptolemy; but literature in general was highly cultivated and improved.*

* We have every reason to imagine that he met with a more favourable reception at Alexandria, than he had experienced at Syracuse, from the encomiums on Ptolemy contained in Idyl xvii., where he rises above the pastoral style, and shows that he could,

The labours of the Seventy Interpreters at the Alexandrian court form a celebrated epoch in the annals of learning. That our poet availed himself of these labours, and frequently snatched a grace from sacred writ, no one will doubt, who peruses his most finished pieces with attention. It was under the patronage of Ptolemy, that his contemporary bard Callimachus composed those Hymns to his fabled Gods, which evidently borrowed some portion of their beauty from the same sources : and possibly the more ancient writers of Greece might have drawn sentiments and imagery from scripture. There is often discoverable in Pindar a spirit of oriental grandeur ; and we trace, in many passages of Homer, resemblances apparently imitative of these divine originals. It is not to be wondered, that such elegant enjoyments should have kindled the gratitude of our poet ; and have produced that panegyric on his royal patron, which, in point of animation, delicacy, address, and well appropriated

on an occasion, as Virgil did afterwards, exalt his Sicilian Muse to a sublimer strain. He derives the race of Ptolemy from Hercules ; he enumerates his many cities, describes his great power and immense riches, but above all he commemorates his royal munificence to the sons of the Muses. Towards the conclusion of Idyl xiv. there is a short, but very noble panegyric on Ptolemy. In Idyl xv. he celebrates Berenice, the mother, and Arsinoë, the wife of that prince.

compliment, may be considered as the first of encomiastic performances.

These corresponding felicities of genius and situation was it the fortune of Theocritus to possess. It is to these that we owe his most original and interesting works; though to his perfect acquaintance with fabulous antiquity we are indebted for no mean effusions of the Heroic Muse; while his other productions, of various character, still further evince the versatility of his talents, the extent of knowledge, and the elegance of his friendships.

This great diversity of pieces hath been transmitted to us, except the Epigrams indeed, under the title of Idyls; a term which, according to its general import, is doubtless well applied to a collection of miscellaneous poems.* Heinsius observes, that the ancients gave this title to the poems before us, to express their variety. Thus have we the Sylvæ of Statius, and Edyllia of Ausonius. But as *εἰδύλλιον*, a diminutive of *εἶδος*, may signify *a little picture*, or *image*, it may, in this sense, be applied, with peculiar propriety, to the Miscellanies of Theocritus; which are, every where, replete with lively and natural representation; and paint all the objects they describe.

* Besides the Idyls and Epigrams now extant, Theocritus is said by Suidas to have written Prætides, Hopes, Hymns, Heroines, Dirges, Elegies, and Iambics.

On a general view of the Greek Idyls, their dialect is an obvious and striking feature. The Doric dialect, in which they are for the most part written, was, of all others, best adapted to the subjects, the characters, and simplicity of the sentiment. It possesses an inimitable charm, that can never be transfused in the most happy translation. It hath a modulated sweetness which melts upon the ear, at the same time that its wildness and rusticity often characterise the personages who use it. In the age of Theocritus, this species of the Doric, much softer and smoother than the old dialect of the Dorians, was current in many parts of Greece ; another adventitious circumstance much in favour of our Poet. Hence his versification derives a melody, which no one of the ancients hath equalled ; while the frequent recurrence of the dactyl gives it an ease and lightness more peculiarly graceful in the pastoral Idyls.

With respect to the general sentiment, there is a clearness, a simplicity, a sportive vivacity, that must always please : but there are few strokes of the sublime ; few fervid aspirations of fancy. There is no want of vigour ; yet there is little enthusiasm. We, in some instances, meet with a surprising thought, with a wonderful degree of animation : but though we are often charmed, we are seldom astonished. There is always a justness in the combination ; all is natural and appropriated ; but

there is a regular and equable tenor in the thoughts as well as the language. The passions are tenderly and simply expressed: the complaints of love are drawn from the very bosom of nature; and the situations have peculiar beauty. But the soul of Theocritus was not tuned to sensibility. He had less feeling, though more judgement than Bion. From the turn and manner of his composition we may infer, that he generally trusts to his own stock of ideas, to his own powers of invention.

SELECTED

THREE

OF

THE

SELECTED

THREE

OF

THE

SELECT IDYLS

OF

THEOCRITUS.

ΘΥΡΣΙΣ, Ἡ ὈΙΔΗ'.

ΕΙΓΔΥΛΛΙΟΝ α'.

ΘΥΡΣΙΣ, ΠΟΙΜΗΝ, ΚΑΙ ΛΙΠΟΛΟΣ.

ΘΥΡΣΙΣ.

Ἄδυ τι τὸ ψιθύρισμα καὶ ἀ πίτυς, αἰπόλε, τήνα,
Α ποτὶ ταῖς παγαῖσι μελίσδεται· ἄδυ δὲ καὶ τὸ

ΘΥΡΣΙΣ, Ἡ ὈΙΔΗ'. THYRSIS, or THE SONG. In this Idyl the poet relates the unhappy fate of Daphnis, who was considered as a hero among the Sicilian shepherds. The subject is introduced by a dialogue between Thyrsis and a goatherd. — This has ever been esteemed a beautiful poem, from the time of the Roman imitator to the present day. Its characters seem to maintain a superior rank, in point of civility: and a delicacy of sentiment pervades the whole, with scarcely any mixture of vulgarity. The situations of the scene are pleasingly shifted; and we no sooner commence an acquaintance with Theocritus, than we are presented with a delightful specimen of his talents in painting.

ΕΙΓΔΥΛΛΙΟΝ. This properly signifies a small Picture, or Representation: — a short Poem. It is a diminutive of *εἶδος*.

1. **Ἄδυ τι.** This and the following verse have long exercised the ingenuity of the critics, whose various conjectures may be seen in Kiessling's note. Constr. with Valckenaer, Αἰπόλε, ἄδυ

τι ἔστι τὸ ψιθύρισμα, καὶ ἡ πίτυς ἐκείνη, ἡ μελίσδεται πρὸς ταῖς πηγαῖς, Something sweet, o goatherd, is the whisper, and sweet is the pine, which, &c. Reiske for ἀ, in the second verse, reads ἀ, and makes τὸ ψιθύρισμα the object of μελίσδεται, thus: καὶ ἐκείνη ἡ πίτυς, ὡ αἰπόλε, ἡ πρὸς ταῖς πηγαῖς οὖσα, μελίσδεται ἄδυ τι τὸ ψιθύρισμα, καὶ σὺ, &c. Both this pine, &c. The former construction is preserved in the ancien. Latin version of Eobanus Hessus: “Ædepol dulcis hic est vicinus strepitus auræ, Dulcis et hæc strepitu fontes prope consita pinus.” — Theocritus wrote in the Doric dialect, which very frequently puts α for η: thus, ἀ, ἄδυ, παγὰ, for ἡ, ἄδυ, πηγή. See Matth. Gr. Gr. § 10. The Doriāns also said τήνος, τήνα, τήνο, for ἐκείνος, ἐκείνη, ἐκείνο, (Matth. Gr. Gr. § 150.), and ποτὶ for πρὸς. They substituted σδ for ζ, as in μελίσδεται (Matth. Gr. Gr. § 15.); for the present tense συρίσεις, συρίσει, they said συρίσδες, σύρισδε, or τυρίσδες, τύρισδε, (Matth. Gr. Gr. § 15. § 200. 2.); and for the infinitive συρίσειν they wrote συρίσδεν.

Τυρίσδες· μετὰ Πᾶνα τὸ δεύτερον ὅθλον ἀποισῆ.·
Αἴκα τῆνος ἐλῇ κεραὸν τράγον, αἴγα τὸ λαψῆ·
Αἴκα δὲ αἴγα λάβῃ τῆνος γέρας, ἐς τὲ καταρρέει 5
· Α χίμαρος. χιμάρω δὲ καλὸν κρῆς, ἔστε καὶ ἀμέλειης.

ΑΙΓΑΙΟΣ.

· Αδιον, ὡς παιμὰν, τὸ τεὸν μέλος, ἢ τὸ καταχὲς
Τῆν' ἀπὸ τῆς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
Αἴκα ταὶ Μῶσαι τὰν οἴδα δῶρον ἄγωνται,
· Αρνα τὸ σακίταν λαψῆ γέρας· αἰ δέ καὶ ἀρέσκη 10
Τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν ὅιν ὑστεραν ἀξῆ.

See Matth. Gr. Gr. § 202. 11. For σὺ they said τὺ, whence grammarians derive the Latin *tu*. Other peculiarities will be noticed *en passant*.—Τὸ ψιθύρισμα. Virgil, Ecl. viii. 22. “*Mænalus argutumque nemus pinosque loquentes Semper habet.*” Comp. Ecl. i. 56. v. 82. vii. 1. and Pope, Eloisa to Abelard, vs. 155.

3. Μετὰ Πᾶνα. Thus also Virgil, Ecl. v. 49. “*Tu nunc eris alter ab illo.*” Comp. Longus, Past. ii. p. 64. ed. Schæf.

4. Αἴκα. Doric for εἴκε, if perchance. Matth. Gr. Gr. § 14. The Doric κὰ for κὲ, or κὲν, i. e. ἀν, is always long. Comp. vs. 6.—Λαψῆ. Doric for λαψῆ. Matth. Gr. Gr. § 242.—5. Ἐσ τὲ καταρρέει. Literally, devolves to thee: “ad te defluit.” Thus Horace, Od. i. 28. 28. “*Tibi defluat æquo a Jove.*” Comp. Callimach. Frāgm. 96. Ἐσ τὲ is Doric for εἰς σέ. Matth. Gr. Gr. § 145. 4.—6. Κρῆς. Doric for κρέας. Valckenaér and D. Heinsius prefer the latter, in order to preserve the bucolic dactyl in the fourth place.—“*Ἐστε καὶ ἀμέλειης.* Until you milk it. Some critics, supposing ἔστε, “donec,” to be derived from ἔως, write ἔστε. The particle κὲ, before a vowel κὲν, is used for ἀν by the poets. See vs. 4. “*Ἐστε* we together require a subjunctive mood. Comp. v. 22. vi. 32.

7. Καταχές. Doric for κατηχὲς,

loud-sounding, resounding. This has been misunderstood by the old Latin translator, who renders it “*effusa aqua,*” as if it came from *καταχέω*. *Κατὰ* in composition sometimes implies an excess. Reiske constructs this passage thus: τὸ σὸν μέλος καταλείβεται ἀπὸ τοῦ στόματος ἥδιον ἢ ἐκεῖνο τὸ κατηχὲς ὕδωρ ἀπὸ τῆς πέτρας καταλείβεται. Jacobs’ arrangement is, perhaps, preferable: τὸ σὸν μέλος, ὡς τοιμὴν, ἥδιον ἢ ἐκεῖνο τὸ κατηχὲς ὕδωρ καταλείβεται ἀπὸ τῆς πέτρας, in place of the more usual δὲ καταλείβεται. See Matth. Gr. Gr. § 472. 4. who supplies ἔστιν. This seems to have been copied from Homer, Odyss. B. 17. Comp. Hesiod, Theog. 786. Virgil, Ecl. v. 45. seqq. 83. seqq.—9. Μῶσαι. Doric for Μοῦσαι. The Dorians often put ω for ον. So βωκόλος for βουκόλος, βῶς for βοῦς, &c. See Matth. Gr. Gr. § 14. p. 42.—Οἴδα. This is from οἴσι, a poetical form of οἴσι. See Matth. Gr. Gr. § 73. 2. § 80. 7.—10. Σακίταν. Doric for σηκίτην, stall-fed. Here it signifies well-fed. It is properly an epithet of any young animal, which, for want of its mother’s milk, has been brought up in the house.—Αἱ δέ καὶ ἀρέσκη. For εἴκε δὲ ἀρέσκη. Comp. vs. 4.—11. Ἀξῆ. Thou shalt bear off as thy reward. Δῶρον or γέρας may be supplied.

ΘΥΡΣΙΣ.

Λῆσ, ποτὶ τᾶν Νυμφᾶν, λῆσ, αἰπόλε, τᾶδε καθίξας,
Ως τὸ κάταντες τοῦτο γεώλοφον ἢτε μυρῖκαι,
Τυρίσδεν; τὰς δ' αἴγας ἐγὼν ἐν τῷδε νομευσῶ.

ΑΙ' ΠΟ' ΛΟΣ.

Οὐ θέμις, ω̄ ποιμὰν, τὸ μεσαμβρινὸν οὐ θέμις ἄμμιν 15
Τυρίσδεν· τὸν Πᾶνα δεδοίκαμες· η̄ γὰρ ἀπ' ἄγρας
Τανίκα κεκμακώς ἀμπαύεται· ἐντὶ δὲ πικρὸς,

12. Λῆσ. That this is Doric is manifest from Anacreon, x. 6. It is put for λῆσ, the second person of the defective verb λάω, of the same signification as θέλω. But the verb λάω does not exist except in its contracted and Doric forms. — Ποτὶ τᾶν Νυμφᾶν. Doric for πρὸς τῶν Νυμφῶν, by the Nymphs. The Nymphs meant here are the Muses. Comp. v. 140. — Τᾶδε καθίξας. For τῇδε καθίσας, sc. έαυτόν. Τῇδε is itself put for ἐν τῇδε χώρᾳ, i. e. ἐνταῦθα. See Bos, Ellips. v. χώρα. — 13. Ως. Doric for οὐ, where. See Hermann, Rat. Gr. Gr. p. 114. Where this sloping hillock is. Harles and Kiessling consider ω̄s put here for πρὸς. The latter thinks the rule laid down by Porson, Euripides, Phœn. 1415. that ω̄s is not used for εἰς and πρὸς, except with reference to persons, does not extend beyond the Attics. See Hermann on Viger, p. 807. Ruhnken, Epist. a Tittmann, p. 186. Poppo, Obss. in Thuc. p. 222. and Ernesti on Xenophon, Mem. ii. 7. 2. — Ἀιτε μυρῖκαι. Supply εἰσί: and where are, &c. — 14. Τυρίσδεν. See notes on vss. 1. 3. — Τὰς δ' αἴγας. Virgil, Ecl. v. 12. " Pascentes servabit Tityrus hædos." — Εν τῷδε. Supply χρόνῳ: in the mean time. — Νομευσῶ. The Doric future for νομεύσω. The Dorians circumflexed the last syllable of the future. See Math. Gr. Gr. § 212.

15. Ω ποιμᾶν. The dramatis personæ of pastorals are *bubulci*, *neatherds*; *ulpiones*, *shepherds*; and *caprarii*, *goatherds*. The rank of these

characters was in the order they are here mentioned. The goatherds worshipped Pan, as their preceptor in the art of singing and playing on the pipe. The neatherds and shepherds were disciples of Apollo and the Muses. In Virgil, however, Georg. i. 17. we read " Pan ovium custos," and in Ovid, Fast. ii. 277. " Pan erat armenti custos." — Μεσαμβρινόν. Doric for μεσημβρινόν, and this for κατὰ τὸν μεσημβρινὸν χρόνον, at the noontide hour. Comp. x. 48. — ἄμμιν. Dat. pl. Αἰολ. for the Doric ἄμιν, and the common ἄμμιν. — 16. Τὸν Πᾶνα δεδοίκαμες. The goatherd being requested to play on the pipe, excuses himself by saying he could not do this at noon, while Pan, whom he revered as his God, was asleep; but Thyrsis might do it with impunity, because he did not live under the same obligation. See Dacier on Horace, Od. iii. 29. 24. " caretque Ripa vagis taciturna ventis." Δεδοίκαμες for δεδοίκαμεν. The Dorians change the termination μεν of the first person plural in all tenses into μες. See Math. Gr. Gr. § 200. 3. — Η γάρ. Here η̄ is equivalent to δύτως; both particles, therefore, coincide with the Latin " profecto enim." See Hoogeveld, and Viger, vii. § 7. 6. — 17. Τανίκα. Doric for τηνίκα, then. — Κεκμακώς. Doric for κεκμηκώς. — ἀμπαύεται. Doric and poet. for ἀναπαύεται. — Εντὶ δὲ πικρός. Horace describes Faunus as a choleric God, Od. iii. 18. Εντὶ is Doric for έστι. See Math. Gr. Gr. § 217. Comp. xi. 46. It is

Καὶ οἱ ἀεὶ δριμεῖα χολὰ ποτὶ ρίνὶ κάθηται.
 Ἀλλὰ τὸ γὰρ δὴ, Θύρσι, τὰ Δάφνιδος ἄλγεα εἶδες,
 Καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλέον ἵκεο Μώσας. 20
 Δεῦρ' ὑπὸ τὰν πτελέαν ἐσδώμεθα, τῷ τε Πριήπω
 Καὶ τᾶν Κρανιάδων κατεναυτίον, ἀπέρ ὁ Θῶκος
 Τῆνος ὁ ποιμενικὸς καὶ τὰ δρύες. αἱ δέ καὶ ἀείσης,
 "Ως ποκα τὸν Λιβύαθε ποτὶ Χρόμιν ἥσας ἐρίσδων,
 Αἴγα τέ τοι δωσῶ διδυματόχον ἐσ τρὶς ἀμέλξαι. 25
 "Α δύ ἔχοισ' ἐρίφως ποταμέλξεται ἐσ δύο πέλλας,
 Καὶ βαθὺ κισσύθιον, κεκλυσμένον ἀδεῖ καρῷ,

also used for *εἰσι*. Comp. v. 109. xi. 45.—18. Ποτὶ ρίνι. See note on vs. 1. Persius, v. 91. “Ira cadat naso, rugosaque sanna.”

19. Τὸ γὰρ δὴ. Comp. vss. 2. 4. 10. Edwards justly remarks here, that δὴ is not a superfluous particle, as Viger imagined: there is no such thing in the Greek language. Particles have been said to be expletives, only because they have not been understood.—20. Τᾶς βωκολικᾶς. Doric for τῆς βωκολικῆς. — 'Επὶ τὸ πλέον. *Ad summum*; the comparative for the superlative: *Tίνῳ* *hast arrived at the highest perfection of the bucolic Muse.* But Portus says: “In carmine bucolico majorem quam ego progressum fecisti.” Comp. Pindar, Nem. vi. 39. Herod. vi. 126. Horace, Epist. ii. 1. 32. “Ικεο is Ionic for ίκου, 2. a. of ίκνέομαι. — 21. ἐσδώμεθα. Doric for ἐζώμεθα. What follows is Doric gen. for τοῦ τε Πριάπου. Here statues of Priapus and the fountain Nymphs are meant.—22. Κρανιάδων. Some incorrectly write Κρανιάδαν. The Dorians never change the termination *ων* of the genitive of the third declension into *αν*. See Bentl. Opusc. Philol. p. 117. ed. Lips. Matth. Gr. Gr. § 74. Comp. v. 148.—'Απέρ. *Where indeed.* Com. Hoogeveen, and Viger, vii. § 10.—23. Αἱ δέ καὶ ἀείσης.

Comp. vss. 5. 10. — 24. “Ως ποκα. Doric for ὡς ποτε. The construction of the following words is, ἥσας ἐρίφως πρὸς Χρόμιν Λιβύηθεν: *Thou didst sing contending with Chromis from Libya.* Λιβύαθε is Doric for Λιβύηθεν, i. e. ἀπὸ τῆς Λιβύης. The final *ν* is rejected on account of the metre.—25. 'Εσ τρὶς ἀμέλξαι. *To milk three times*, i. e. to be milked as often as three times. For the Doric future δωσῶ, see note on vs. 14.—26. 'Εχοισα. Doric for ἔχουσα ἐρίφους προσαμέλξεται: *Although having two kids it shall be further milked to the quantity of two pails.* The Dorians, for ουσα the feminine termination of the participle, used οισα, not only in the present, but also in the 2. aor. See Matth. Gr. Gr. § 202. 12. Comp. vi. 30. For the future middle used as a future passive, see Matth. Gr. Gr. § 496. 8. Fischer on Aristophanes, Plut. 114. and Porson on Euripides, Med. 336. “Bis venit ad mulctrām, binos alit ubere foetus.” Virgil, Ecl. iii. 30.

27. Καὶ βαθὺ κισσύθιον. Supply δώσω. A splendid description of a drinking-cup. Warton observes that this cup was a most capacious vessel, which the Sicilian shepherds used to fill with milk, wine, or other beverage. Theocritus has adorned it, in propor-

Αμφῶες, νεοτευχὲς, ἔτι γλυφάνοιο ποτόσδον·
 Τῷ περὶ μὲν χείλη μαρύεται ὑψόθι κισσὸς,
 Κισσὸς ἐλιχρύσω κεκονισμένος· ἀ δὲ κατ' αὐτὸν 30
 Καρπῷ ἐλιξ εἰλεῖται ἀγαλλομένα κροκόευτι.
 Ἐντοσθεν δὲ γυνὰ, τὶ θεῶν δαίδαλμα, τέτυκται,
 Ἀσκητὰ πέπλῳ τε καὶ ἀμπυκι· πὰρ δέ οἱ ἄνδρες
 Καλὸν ἐθειράζοντες ἀμοιβαδὶς ἄλλοθεν ἄλλος
 Νεικείουσ’ ἐπέεσσι· τὰ δὲ οὐ φρενὸς ἀπτεται αὐτᾶς. 35
 Αλλ’ ὁκὰ μὲν τῆνον ποτιδέρκεται ἄγδρα γελεῦσα,

tion to its size, with an abundant variety of sculpture. In the formation and selection of the pastoral imagery, with which it is ornamented, the judgment of the poet is no less conspicuous than his invention. Though he has minutely described every figure, he is no where tedious. Virgil has been unfortunate in his imitation of the passage before us. The cup of Theocritus did not belong to Virgil's age or country.—The conjunction *καὶ* at the commencement of this verse is correlative to *τε* in vs. 25.—*Κισσύθιον* was a cup made originally of *ivy* wood, and afterwards of any other wood, and at first had only one handle. It was peculiar to rustics and shepherds.—*Κεκλυσμένον ἀδεῖ καρφῷ*. *Polished with sweet wax.* We sometimes use the term *washed*, when speaking of articles coloured with silver. Theocritus alludes to the art *κηρογραφία*, which was much in fashion in his time, both among the *Ægyptians* and *Sicilians*. It was called *ἐγκαυστικὴ*, from the fire used in annealing the colours. See Robinson's *Antiq.* Gr. iv. 14. Vitruv. vii. 9. 'Αδεῖ καρφ is Doric for ἡδεῖ κηρφ.—28. *Νεοτευχές*. Thucydides, iv. 80. writes *νεοτευκτον*.—*Ποτόσδον*. Doric for *προσδόν*.—29. *Τῷ*. Doric for *τοῦ*, and this put for *οὐ*, *around whose brim*, &c.—*Μαρύεται*. Doric for *μηρύεται*, *winds itself*. Virgil, Ecl. iii. 38. "Len-
 ta quibus torno facili superaddita vitis

Diffusos hedera vestit pallente corym-
 bos."—30. *Κεκονισμένος*. *Sprinkled*, *bestrewn*, *interspersed*. Here we are to understand the *ivy* as interwoven with the flowers of *helichryse*, *aurelia*, or *yellow cassidony*, supposed to be the " *Gnaphalium Stœchas* " of Linnæus. Schreber thinks the *ἐλιχρύσος* to be a *pigment of golden colour*.—31. "Ελιξ. *The tendril*. Creech and Whaley have translated this *a kid*, *led astray*, no doubt, by the Latin " *capriolus*," which signifies *a tendril* also. Fishlake in his translation of Buttmann's *Lexilogus* renders *ἐλιξ εἰλεῖται*, " *the ivy winds round*."

32. "Ἐντοσθεν. *Within*, i. e. under the arbour formed by the *ivy*.—*Γυνὴ*. Doric for *γυνῆ*. For the situation of *τὶ* in this verse, see Hermann, *Emend. Rat. Gr. Gr.* p. 95. Matth. Gr. Gr. § 487. 6.—33. "Αμπυκι. The *ἄμπυξ* was *a band*, or *fillet*, for binding the hair on the forehead. The hair braided into a crown, and bound by a fillet, was also called *ἄμπυξ*. See Spanheim on Callimachus, *H. Cer.* 125. *Πὰρ* is Doric by apocope for *παρά*. Comp. vii. 112. — 34. *Καλὸν ἐθειράζοντες*. *Having beautiful long tresses*.—35. *Νεικείουσι*. *Νεικεῖω* is a poetical form for *νεικέω*.—*Τὰ δὲ οὐ φρενός*. *But these things affect not her heart*.

36. "Αλλ’ ὁκὰ μέν. *But one time*, &c. 'Οκὰ is Doric for *ὅτε*. So in the next verse *ἄλλοκα* for *ἄλλοτε*.—*Ποτὶ-*

Ἄλλοκα δ' αὖ ποτὶ τὸν ρίπτεῖ νόον. οἱ δὲ ὑπ' ἔρωτος
 Δηθὰ κυλοιδιώντες ἐτώσια μοχθίζοντι.
 Τοῖς δὲ μέτα γριπεύσ τε γέρων πέτρα τε τέτυκται
 Λεπρὰς, ἐφ' ᾧ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει 40
 Ο πρέσβυς, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἐοικώς.
 Φαίης κεν γυίων νὴν ὅσον σθένος ἐλλοπιεύειν.
 Ωδέ οἱ ὠδήκαντι κατ' αὐχένα πάντοθεν Ἰνες,
 Καὶ πολιῷ περ ἔόντι· τὸ δὲ σθένος ἄξιον ἄβας.
 Τυτθὸν δ' ὅσσον ἀπωθεν ἀλιτρύτοιο γέροντος 45
 Πυργαίαις σταφυλαῖσι καλὸν βέβριθεν ἀλωά·
 Τὰν ὀλίγος τις κῶρος ἐφ' αίμασιαῖσι φυλάσσει

δέρκεται. Doric for προσδέρκεται.—
 Γελεῦσα. Doric for γελῶσα. The Dorians used in the participle εὑσα in verbs pure for οὖσα. Comp. vs. 85. iii. 18. v. 85. 89. vi. 31. and see Matth. Gr. Gr. § 202. 12. Theocritus, says Warton, seems to have forgotten that he is describing the *engraving* of a cup. The poet has the realities before his eyes ; life and motion, fire and fancy ; and his painting corresponds with the warmth of his conceptions.—
 37. Ποτὶ τόν. For πρὸς τοῦτον.—
 38. Κυλοιδιώντες. For κυλοιδιῶντες. Κυλοιδιῶν signifies to have the *under part of the lower eye-lids swollen*. The statues of terrestrial Venus were so represented.

39. Τοῖς δὲ μέτα. Besides these.—
 40. ἐφ' ᾧ σπεύδων. Here the fisherman is described as dragging his huge net on the rock, and earnestly preparing (ἐς βόλον) for a cast.—41. Τὸ καρτερὸν. With all his might, powerfully. Here κατὰ may be supplied ; but see Matth. Gr. Gr. 446. 7. Comp. iii. 3. 18. “ Illum indignanti similem, similemque minanti Aspiceres,” Virgil, Æn. viii. 649. For the use of ἐοικῶς, see Matth. Gr. Gr. § 232. Comp. Hesiod, Scut. 213. Apol. Rhod. i. 738.—42. Γυίων νὴν ὅσον. Harles constructs these words thus : ἐλλοπιεύειν κατὰ τόσον σθένος ὅσον γυίων ἐσ-

τίν : That he was fishing with all the strength of his limbs. Kiessling says, if anything besides ἐστὶ must be supplied, it should be, τοσοῦτον ὅσον ἐστὶ γυίων σθένος. Matth. Gr. Gr. § 474. c. supplies the ellipsis thus : παντὶ τῷ γυίων σθένει ὅσον ἐστί. — 43. Ωδέ. Poet. for οὔτως. So much the sinews are swollen, &c.—Ωδήκαντι. Doric for ὠδήκασι. Comp. Philostr. Icon. i. 13. Ινες are properly the *tendons* of the back part of the neck.—44. Καὶ πολιῷ περ. Tmesis for καίπερ ἔόντι, &c.—Τὸ δὲ σθένος. “ In years he seems, tho' not impair'd by years.” Fawkes. “ Αἴσας is Doric for ήσης.

45. Τυτθὸν δ' ὅσσον. Only a short way off — not far. See Matth. Gr. Gr. § 486. Obs. 1. and Viger, iii. § 9. 12. Harles, after the Scholiast, explains it thus : κατὰ τοσοῦτον διάστημα ὅσον ὀλιγον. Comp. Æsop, Fab. 16. and Hermann on Viger, p. 726. — Ἀπωθεν. A poetical form of ἀποθεν. — ἀλιτρύτοιο. Sea-worn. Thus Gellius, xv. 30. “ qui marino vitæ genere detritus jam ac retorridus est.” — 46. Πυργαίαις. Flame-coloured, i. e. mellowed by the heat of the sun ; ripe. This verse seems to have been copied from Homer, Il. Σ. 561. Ἐν δὲ τίθει σταφυλῆσι μέγα βρίθουσαν ἀλωήν. — 47. ἐφ' αίμασιαῖσι. By a quick-set hedge. Αίμασια in Herodotus, i. 180.

Ἡμενος ἀμφὶ δέ μιν δῦ ἀλώπεκες, ἢ μὲν ἀν' ὅρχως
 Φοιτῇ σινομένα τὰν τρώξιμον, ἢ δὲ ἐπὶ πῆραν
 Πάντα δόλον τεύχοισα, τὸ παιδίον οὐ πρὶν ἀνήσειν 50
 Φατὶ, πρὶν ἦ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ.
 Αὐτὰρ ὅγ' ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήκαν,
 Σχοίνῳ ἐφαρμόσδων· μέλεται δέ οἱ οὔτε τι πῆρας,
 Οὔτε Φυτῶν τοσσῆνον, ὅσον περὶ πλέγματι γαθεῖ.
 Παντᾶ δὲ ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος· 55
 Αἰολικόν τι θέημα· τέρας κέ τυ θυμὸν ἀτύξαι.

is used for a stone wall. It properly signifies a *thorn-bush*, a *brier*. Comp. vü. 22.—48. 'Α μὲν ἀν' ὅρχως. Constr. 'Η μὲν φοιτᾷ ἀν' ὅρχους σινομένα τὴν σταφυλὴν τρώξιμον: *The one is going up and down the rows of vines plundering the ripe grapes.* See Bos, Ellips. under the word *σταφυλή*. Σινομένα is generally understood in the sense of *injuring*. Comp. Homer, Il. Ω. 45. Hesiod, 'Εργ. 320. — 49. Τρώξιμον. Literally, *fit to be eaten, eatable*, i. e. ripe. It has been observed by many authors that foxes are extremely fond of grapes, and make great havoc in vineyards. See Solomon's Song, ii. 15. Oppian, Cyneg. iii. 458.—50. Τεύχοισα. Doric for *τεύχονσα*: *Contriving every scheme for the scrip, declares she will not leave the lad, until, &c.* See Matth. Gr. Gr. § 202. 12. Comp. vs. 26. vi. 30. vii. 26.—51. 'Ακράτιστον. This is the reading of almost all the MSS. It is generally interpreted *not having breakfasted, fasting*. But to express this, ἀνακράτιστον should have been used. 'Ακράτιστὸς from *κρατέω*, signifies δ μηδενὸς ἔγκρατης, *one having nothing in his power, possessed of nothing*. The fox is resolved upon emptying the lad's wallet, and so leaving him dinnerless.—'Επὶ ξηροῖσι καθίξῃ. Madam Dacier translates this *mettre à sec*, "to run him aground:" which is a metaphor from ships driven upon shoals, 'οm which they cannot

be easily extricated. Comp. Thucydides, i. 109. Some think it a metaphor from *unloading a ship*, and drawing it *up on dry land* for the winter. Others interpret ἐπὶ ξηροῖσι, *empty*, making it synonymous with ἀκράτιστον. Kiessling in place of ἀκράτιστον conjectured ἀνιαρδὸν (comp. ii. 55. Tibullus, ii. 3. 73.) and ἀχάριστον: the latter of which he explains, "pro quo ille gratiam mihi referet nullam."

52. 'Ανθερίκεσσι. *With stalks of asphodel.* See Matth. Gr. Gr. § 396. 2. — 'Ακριδοθήκαν. *A locust-trap.* Longus, Past. i. p. 12. ed. Schæf. 'Η μὲν ἀνθερίκοντος ἀνελομένη ἡῶθεν ἔξελθοῦσα ἀκριδοθήκαν ἔπλεκε. Comp. Virgil, x. 71. Most of the editions have ἀκριδοθήραν, which properly means *the hunting of locusts*. — 54. Φυτῶν. I. e. the vines, which it was his business to protect. — Περὶ πλέγματι. See Matth. Gr. Gr. § 589. p. 1038.

55. 'Υγρὸς ἄκανθος. Beck interprets this "mollis acanthus," as in Virgil, Ecl. iii. 45. "Et molli circum est ansas amplexus acantho." In Pliny, Epist. v. 6. § 16. we read, "Acanthus in plano mollis, et pæne dixerim, liquidus:" and § 36. "Acanthus hinc inde lubricus et flexuosus." This kind of acanthus is called μελάμφυλλον. Comp. Diosc. iii. 19. Virgil gives it the epithet "flexus," Georg. iv. 123. Kiessling would put a full point after ἄκανθος. — 56. Αἰολικόν τι θέημα. ΆEolis,

Τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἴγα τὸ ἔδωκα
 Ὤνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος.
 Οὐδέ τί πα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ’ ἔτι κεῖται
 Ἀχραντον. τῷ κέν τυ μάλα πρόφρων ἀρεσαίμαν, 60
 Αἴκα μοι τὸ φίλος τὸν ἐφίμερον ὕμνον ἀείσης.
 Κοῦ τοι τὸ φθονέω. πόταγ', ὡς γαθέ· τὰν γὰρ ἀοιδὰν
 Οὕτι πα εἰς Ἀΐδαν γε τὸν ἐκλελάθοντα φυλαξεῖς.

ΘΥΡΣΙΣ.

*Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' ἀοιδᾶς.
 Θύρσις ὅδ' ὡς ἔξ Αἴγυας, καὶ Θύρσιδος ὁδ' ἀ φωνά. 65

according to Thucydides, iii. 102. was the ancient name of Calydon. Comp. vs. 27. Most editions have θάημα, which has the first syllable long. Porson proposed to erase τι. Hesychius read θάμα. — Τέρας κέ τυ. Here τὺ is Doric for σέ. The Scholiast explains θυμὸν by τὴν σὴν διάνοιαν. Comp. Hermann de Ellipsi et Pleon. p. 667.

57. Τῷ. For τοῦ, i. e. ἐνεκα τούτου, or ἀντὶ τούτου. Comp. Hermann de Ellipsi et Pleon. p. 140. 143. — 58. Ὤνον. Comp. Homer, Il. Ψ. 746. — Τυρόεντα. Supply ἄρτον. See Bos, Ellips. and Athenæus, iii. 25. Valcken. says the author does not mean a cheese, but a cake, compounded of cheese and milk. Toupin insists on the contrary. Longus, Past. iii. p. 88. ed. Schæf. Καὶ ἔριφον αὐτῇ δώσειν ἐπιγγείλατο, καὶ τυροὺς ἀκαλοὺς πρωτορρύτοις γάλακτος καὶ τὴν αἴγα αὐτῇν. Since the first syllable of τυρὸς is long, Porson proposed τυρῶντα. See Maltby's Lex. Poet. — 59. Οὐδέ τί πα. Virgil, Ecl. iii. “ Necdum illis labra admovi sed condita servo.” Πα is Doric for πη. Comp. iv. 3. — Ποτὶ . . . θίγεν. Tmesis. Supply δέπας. Προσθίγειν is usually construed with a genitive. — 60. Τύ. For σὲ, as above, vs. 56. ἀρεσαίμαν is Doric for ἀρεσαῖμην, from ἀρέσκω. — 61. Αἴκα μοι. Comp. vss. 4. 6. — ἐφίμερον. Lovely,

or amatory. Comp. viii. 82. Heinsius conjectured ἐφ' Ἰμέρᾳ, i. e. a bucolic strain on the unfortunate love of Daphnis, first sung near the river Himera in Sicily.

62. Κοῦ τοι τὸ. And I envy not thy musical talent. Virgil, Ecl. i. 11. “ Non equidem invideo.” Others say, I grudge not the gift. — Πόταγε. Doric for πρόσταγε, and this for the simple ἄγε. — 63. ἐκλελάθοντα. Causing oblivion. Harles and Portus derive this from a new present, ἐκλελάθω. Comp. Il. B. 600. Matth. Gr. Gr. § 442.

64. *Αρχετε. Virgil, Ecl. viii. 21. “ Incipe Μαιναλίος μεcum mea tibia versus.” — βωκολικᾶς. Comp. vss. 9. 20.

65. Θύρσις ὅδ' ὡς ἔξ. This is the title of the song, as Heinsius observes, agreeably to the manner of the ancients. He mentions his name, his country, and his poem. See the commencement of Herodotus; and also of Thucydides. Ὁξ is for ὁ ἔξ. Matth. Gr. Gr. § 54. § 574. The argument of this song is this, according to Brunck, Analecta V. P. G. tom. iii. p. 67. Daphnis had attached himself to the nymph Echenais, and vowed eternal constancy. Another fair damsel also, who was of royal blood, fell desperately in love with him, but strove in vain to gain his

Πᾶ ποκ' ἄρ' ἥθ', ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, Νύμφαι;
 *Η κατὰ Πηνειῶ καλὰ τέμπεα, ἥ κατὰ Πίνδω;
 Οὐ γὰρ δὴ ποταμῶ γε μέγαν ρόον εἶχετ' Ἀνάπω,
 Οὐδὲ Αἴτνας σκοπιὰν, οὐδὲ Ἀχιδος ἱερὸν ὕδωρ.

*Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς. 70
 Τῆνον μὰν θῶες, τῆνον λύκοι ὠρύσαντο,
 Τῆνον χω' κ δρυμοῖο λέων ἀνέκλαυσε θανόντα.

*Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 Πολλαί οι πὰρ ποσσὶ βόες, πολλοὶ δέ τε ταῦροι,
 Πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο. 75

*Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 *Ηνθ' Ἐρμᾶς πράτιστος ἀπ' ὥρεος, εἴπε δὲ, Δάφνι,

affections. She contrived, however, to effect by stratagem that which it was impossible otherwise to accomplish. Daphnis, who to this fraud was an unwilling, and even an unconscious party, never failed in affection to Echenais; but the nymph, having discovered the affair, was filled with fury, and from being a lover became the most implacable enemy.

66. Πᾶ ποκ' ἄρα. Thyrsis commences his song on the death of Daphnis, by a beautiful apostrophe to the nymphs; which is thus imitated by Virgil, Ecl. x. 9. "Quæ nemora, aut qui vos saltus habuere, puellæ Naidæ, indigno cum Gallus amore periret? Nam neque Parnassi vobis juga, nam neque Pindi Ulla moram fecere, neque Aonie Aganippe." Comp. Milton's Lycidas, vs. 50. Pope, Pastoral ii. 23. and Lord Lyttleton's Monody, vs. 82. Πᾶ ποκα is Doric for ποῦ ποτε, and ὅκα ἐτάκετο for ὅτε ἐτήκετο. Πᾶ should not have an iota subscript. Comp. ii. 1. — 67. *Η κατὰ Πηνειῶ. Was it either in the beautiful valleys of Peneus, or in the valleys of Pindus.— 70. *Αρχετε βωκολικᾶς. Verbs signifying to begin govern a genitive. See Matth. Gr. Gr. § 335.

71. Τῆνον μὰν θῶες. Virgil, Ecl. v.

27. "Daphni, tuum Pœnos etiam ingemuisse leones Interitum, montesque feri sylvæque loquuntur." Comp. x. 13. Μὰν is Doric for μὴν, "profecto," "atqui." See Hoogeveen, and Buttmann, Gr. Gr. § 149. The use of ὠδύραντο is to be attributed to the Doric dialect; for wolves are said properly to howl, ὀλολύζειν. Comp. ii. 35. — 72. Χῶ'κ. For καὶ δ ἐκ.

74. Πολλαί. Virgil, Ecl. x. 16. "Stant et oves circum." "Warton thinks the description of the Sicilian bard has gained strength and pathos, in proportion to the multitude and variety of animals employed as mourners at the death of Daphnis. Yet his brother has discovered more genuine pathos in that single "stare circum" of Virgil, than in the aggregate of beasts collected from the meadows of Sicily and the forests of Africa." Polwhele. — Δαμάλαι. This is a poetical word.

77. *Ηνθ' Ἐρμᾶς. Doric for ἥλθ' Ἐρμῆς. So ἥνθες, xi. 26. for ἥλθες; ἥνθομες, ii. 143. for ἥλθομεν; ἥνθον, ii. 118. for ἥλθον, &c. Πράτιστος is Doric for πράτιστος. Virgil, Ecl. x. 26. "Pan Deus Arcadiæ venit." "Ωρεος fer oύρεος. Comp. vs. 115. —

Τίς τυ κατατρύχει; τίνος, ὃ γαθὲ, τόσσον ἔρασσαι;
 *Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ’ ἀοιδᾶς.
 *Ηνθον τοὶ βῶται, τοὶ ποιμένες, ωπόλοι ηνθον, 80
 Πάντες ἀνηρώτευν, τί πάθοι κακόν. ηνθ’ ὁ Πρίηπος,
 Κῆφα, Δάφνι τάλαν, τί τὸ τάχεαι: ἀ δέ τε κώρα
 Πᾶσας ἀνὰ κράνας, πάντ’ ἄλσεα ποσσὶ φορεῖται,
 (*Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ’ ἀοιδᾶς)
 Ζατεῦσ’. ἃ δύσερώς τις ἄγαν καὶ ἀμάχανος ἐσσί. 85
 Τὼς δ’ οὐδὲν ποτελέξαθ’ ὁ βωκόλος, ἀλλὰ τὸν αὐτῶ
 *Ἀνυε πικρὸν ἔρωτα, καὶ ἐς τέλος ἄνυε μοίρας.
 *Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ’ ἀοιδᾶς.
 *Ηνθέ γε μὰν ἀδεῖα καὶ ἡ Κύπρις γελάοισα, 95
 Λάθρια μὲν γελάοισα, βαρὺν δ’ ἀνὰ θυμὸν ἔχοισα,

78. *Tis tu κατατρύχει.* Fawkes compares Horace, Od. i. 27. 11. For τὺ, see vs. 56. — *Tivos τόσσον ἔρασσαι.* *With whom art thou so much in love?* *Ἐρασσαι* is poetical for *ἔρασαι*, 2 person of *ἔραμαι*, *I am in love.*

80. **Ηνθον.* Virgil, Ecl. x. 19. “ Venit et upilio; tardi venere bubulci; Uvidus hyberna venit de glande Menalcas. Omnes, unde amor iste, rogan, tibi?” — *Τοὶ βῶται.* For οἱ βῶται, i. e. βουκόλοι, “ bubulci.” Comp. vs. 15. — *‘Ωκόλοι.* Doric for οἱ αἰπόλοι. Matth. Gr. Gr. § 54. — 81. *Τι πάθοι κακόν.* Comp. Sappho, Hymn to Venus, vs. 18. — **Ηνθ’ ὁ Πρίηπος.* “ Venit Apollo,” Virgil, l. c. — 82. *Κῆφα.* Doric for καὶ ἔφη. Virgil, Ecl. x. 22. “ Galle, quid insanis? inquit; tua cura Lycoris Perque nives alium, perque horrida castra secuta est.” — *Α δέ τε κώρα.* Echenais. She is mentioned by Parthenius, c. 29. Comp. vs. 65.

85. *Ζατεῦσα.* Doric for ζητοῦσα. Comp. vs. 36. Matth. Gr. Gr. § 202. 12. Priapus is supposed to reign this, for the purpose of consoling Daphnis. For *ζατεῦσ’* Hemsterhuis conjectured *ζαλοῖσ’, inflamed with jealousy, on ac-*

count of a rival : Bindemann *φεύγοισ’*. The story of Daphnis is differently told in various authors. All that can be learned from Theocritus is this: Daphnis had made a vow never to yield to the influence of love. Venus enraged at this inspires him with a passion for a certain nymph, which drove him to an untimely end.

92. *Τὼς δ’ οὐδέν.* Doric for τὸς δ (i. e. τούτους δ’) οὐδὲν προσελέξατο. — *Αλλὰ τὸν αὐτῶ.* *But he was conquering*, i. e. endeavouring to conquer, *his bitter passion.* Harles interprets ἄνυε by “ tolerabat.”

95. **Ηνθέ γε μὰν.* “ Venit profecto etiam.” Comp. vs. 71. and see the particles γὲ μὴν in Hoogeveen, and Buttmann, Gr. Gr. § 149. **Ηδεῖα* is a neuter adjective put for ηδέως, and must be joined with ηλθε. See Hermann on Sophocles, ΟΕδ. Τυρ. 82. — 96. *Λάθρια μὲν γελάοισα.* *Secretly, slyly.* Horace, Od. iii. 27. 66. “ Aderat querenti Perfidum ridens Venus.” — *Βαρύν.* *Having heavy anger in her mind*, i. e. greatly enraged. Virgil, ΑΕν. i. 209. “ premit altum corde dolorem.”

Κῆπε, τὸ θῆν τὸν Ἔρωτα κατεύχεο, Δάφνι, λυγιζεῖν.
 Ἀρ' οὐκ αὐτὸς Ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης;
 Ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' ἀοιδᾶς.
 Τὰν δ' ἄρα χώ Δάφνις ποταμείθετο, Κύπρι βαρεῖα, 100
 Κύπρι νεμεσσατὰ, Κύπρι θνατοῖσιν ἀπεχθήσεται
 Ἡδη γὰρ φράσδει πάνθ' ἄλιον ἄμμι δεδύκειν.
 Δάφνις κῆν ἀιδᾶ κακὸν ἔσσεται ἀλγος Ἔρωτος.
 Ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἀρχετ' ἀοιδᾶς.
 Οὐ λέγεται τὰν Κύπριν ὁ βωκόλος, — ἔρπε ποτ' Ἰδαν,
 Ἔρπε ποτ' Ἀγχίσαν· τηνεὶ δρύες, ὡδε κύπειρος. 106

97. Τὸ θῆν. *You certainly boasted*, &c. Λυγιζεῖν is the Doric future for λυγίσειν. It is a metaphor from the palæstra.—98. Ἀρ' οὐκ αὐτὸς. *Are you not yourself*, &c. Ἀρα with a circumflex is an interrogative particle. Comp. ii. 158. vii. 149. See Matth. Gr. Gr. § 614. Hoogeveen and Viger, viii. § 4. 4.—Ἀργαλέω. Doric genitive for ἀργαλέου.

100. Τὰν δ' ἄρα. The primary signification of ἄρα, and ἀρ poetically, is *therefore*. Whence various other meanings are deduced: *then, consequently, thus, afterwards, perhaps, &c.* See Hoogeveen, and Viger, viii. § 4. 1. seqq. Χέ is put for καλ δ. Comp. vs. 138.—102. Ἡδη γάρ. *For all things now declare that my sun is set*, i. e. that I shall no more behold the light of the sun. Φέος ἡλίοιο is often put for *life* in Homer. For various readings and contortions of this sentence, see Kiessling's edition.—Δεδύκειν. A new present from the perf. of δύω. Matth. Gr. Gr. § 230.—103. Δάφνις κῆν ἀιδᾶ. *Daphnis even in Hades shall be an example of unhappy love.* So Kiessling. Harles and others say: *Daphnis even in Hades shall be the bitter torment of Cupid, when he shall witness there my unextinguished passion for Echenais, whom I never really ceased to love.* But there seems to be

some error in the line. Hemsterhuis for έσσεται conjectured «σεται, “sciet,” “sentiet,” comparing Apoll. Rhod. ii. 153. and Bindemann Δάφνιδε for Δάφνις. Κῆν is Doric for καλ ἐν. Polwhele omits this verse in his translation. Fawkes' version of the passage runs thus: “Ah, cruel Venus! Daphnis thus began, Abhor'd and curs'd by all the race of man, My day's decline, my setting sun I know, I pass a victim to the shades below, Where riots love with insolent disdain.”

105. Οὐ λέγεται . . . δ' βωκόλος. Aposiopesis. Comp. Lucian's fifteenth Dialogue of the Gods, Virgil, Ecl. iii. 8. and see Bos, Ellips. p. 588. ed. Schæf. The circumstance alluded to is narrated by Homer, Il. B. 819. Hymn to Venus, 156. Hesiod, Theog. 1008. Add. Theocritus, xx. 34.—Ἐρπε. *Hasten.* The Dorians often use ἔρπειν in this sense. Comp. vii. 2. See D'Orville on Charit. p. 306. and the commentators on Sophocles, OEd. Tyr. 83.—106. Τηνεὶ. Doric for ἐκεῖ, i. e. in Ida. Comp. ii. 98.—Ωδε. A poetical word for ἐνταῦθα, *here.*—Κύπειρος. Comp. Il. Φ. 351. This plant, which is a kind of *rush*, is the “*Cyperus cuminosus*” of Sibthorp, Flor. Græc. i. tab. 4. Polwhele says it is, most probably, *the three-cornered rush* described by Pliny, N. H. xxi. 18. white at bot-

[“Ωδε καλὸν βομβεῦντι ποτὶ σμάνεσσι μέλισσαι.]

“Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ’ ἀοιδᾶς.

·Ωραῖος χ’ “Ωδωνις, ἐπεὶ καὶ μᾶλα νομεύει,

Καὶ πτῶκας βάλλει, καὶ θηρία πάντα διώκει. 110

“Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ’ ἀοιδᾶς.

Αὗτις ὅπως στασῆ Διομῆδεος ἀσσὸν ιοῖσα,

Καὶ λέγε, τὸν βώταν νικῶ Δάφνιν, ἀλλὰ μάχευ μοι.

“Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ’ ἀοιδᾶς.

·Ω λύκοι, ὡς θῶες, ὡς ἀν’ ὕρεα Φωλάδες ἄρχτοι, 115

Χαίρεθ· ὁ βωκόλος ὑμμιν ἐγὼ Δάφνις οὐκ ἔτ’ ἀν’ ὕλαν,

Οὐκ ἔτ’ ἀνὰ δρυμῶς, οὐκ ἄλσεα χαῖρ’ Ἀρέθοισα,

tom and black at top. It occurs several times in Theocritus. Some have imagined it to be a tree; perhaps from its association with oaks, as in this place, and in the fifth Idyl. But Virgil, in imitation of this passage, associates the oak and the reed, Ecl. vii. 12. “Hic virides tenera prætexit arundine ripas Mincius, eque sacra resonant examina quercu.” Reiske, referring to Idyl v. 33. says δέ in this and the following verse means “ibi,” in Ida.—107. ‘Ωδε καλόν. Kiessling thinks this verse does not belong to the present passage, but has been transferred hither from Idyl v. 46.—Βομβεῦντι. Doric for βομβοῦσι πρὸς σμήνεσι. We cannot repeat this verse, says Polwhele, without fancying we hear the buzzing of bees.

109. ‘Ωραῖος. *In the bloom of youth.* Comp. vs. 150. Virgil renders it “formosus,” Ecl. x. 14. “Et formosus oves ad flumina pavit Adonis.” The “ad flumina” here has induced Eichstadius to propose ἐπ’ ἀκτῇ in place of ἐπεὶ καί. Jacobs conjectured ἐπάκτια and ἐπ’ δχθας. For ὥραῖος Toup proposed δρειος, which Brunck introduced into the text.—“Ωδωνις. For δ· Αδωνις. Comp. iii. 47.—110. Καὶ πτῶκας. Virgil, Georg. i. 308. “Auritosque sequi lepores tum figere damas.”

Comp. Ecl. ii. 29. For πάντα, which Harles translates, *allerley*, “all sorts,” Brunck reads τάλλα.

112. Αὗτις δπως. Supply δρα. See Viger, vii. § 10. 6. Bos, Ellips. p. 643. ed. Schæf. For the construction of δπως see Matth. Gr. Gr. § 519. 7. Dawes, Misc. Crit. p. 227. and Griffiths on Æschyl. Prom. v. 68. —Στασῆ. Doric future.—Ιοῖσα. Doric for ιοῦσα. This verb joined with another implies haste. Hence Reiske translates: “I propere et vide, ut cum Diomede iterum congregari.” Comp. ii. 7. The passage in Homer, Il. E. 336. seqq. is alluded to, where Venus is wounded by Diomede. The phrase στησῆ δσσον ιοῦσα is Homeric. Comp. Δ. 496. E. 611. H. 225. &c.—113. Δάφνιν. The former syllable, in consequence of the mute and liquid, is made short here and in vs. 116. The same syllable is common, on the same principle, in ἀκμή, λάχνη, πότμος, δυθμὸς, σταθμὸς, τέκνον, τέχνη, and the middle syllable in ἀριθμὸς and ἐρετμός.—Ἀλλά. Come on then; or well then; or wherefore. Comp. Lucian, D. Mar. 11. D. Mort. 17.—Μάχευ. See Matth. Gr. Gr. § 205. 2.

115. ‘Ωρεα. Doric for the Ionic οὔρεα, and this for δρεα. Comp. vs. 77.—116. Χαίρετε. “Vivite sylvæ,”

Καὶ ποταμοὶ, τοὶ χεῖτε καλὸν κατὰ Θύμβριδος ὕδωρ.

"Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
Δάφνις ἐγὼν ὅδε τῆνος, ὁ τὰς βόας ὥδε νομεύων, 120
Δάφνις ὁ τὰς ταύρως καὶ πόρτιας ὥδε ποτίσδων.

"Αρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
"Ω Πὰν, Πὰν, εἴτ' ἐσσὶ κατ' ὕρεα μακρὰ Λυκαίω,
Εἴτε τύ γ' ἀμφιπολεῖς μέγα Μαίναλον, ἐνθ' ἐπὶ νᾶσον
Τὰν Σικελὰν, Ἐλίκα δὲ λίπ' ἥριον αἴπυ τε σῆμα 125
Τῆνο Λυκαονίδαο, τὸ καὶ μακάρεσσιν ἀγητόν.

Λήγετε βωκολικᾶς, Μῶσαι, θε, λήγετ' ἀοιδᾶς.
"Ενθ', ὡς ναξ, καὶ τάνδε φέρ' εὐπάκτοιο μελίπνουν
Ἐκ καρῶ σύριγγα καλὰν, περὶ χεῖλος ἐλικτάν.

Virgil, Ecl. viii. 58. — 118. Τοὶ χεῖτε. *Which pour fair streams down Thymbris.* Thymbris is the name of a mountain in Sicily, which Toup clearly proves from an epigram of Demostratus, Anthol. Cephal. p. 172. Casaubon and Valckenaër were of the same opinion. The ancient commentators supposed it to be the name of a river. Τοὶ is Ionic and Doric for the relative οὗ.

120. Δάφνις ἐγών. Kiessling and Jacobs join this with vs. 116. Stroth and Vossius consider it an inscription, as in Virgil, Ecl. v. 43. "Daphnis ego in sylvis, hinc usque ad sidera notus, Formosi pecoris custos, formosior ipse." "Here Virgil exceeds Theocritus, who only mentions the rural employments of Daphnis, whereas Virgil represents his Daphnis as a person whose fame had reached up to heaven." Martyn. — Ωδε. Comp. vs. 106.

123. Εἴτ' ἐσσί. *Whether thou art, &c.* Virgil, Georg. i. 16. "Ipse nemus linquens patrium, saltusque Lycae, Pan ovium custos, tua si tibi Mænala curæ, Adsis o Tegeæ, favens." — Ωρεα μακρά. "Juga alta Lycae." Comp. vss. 77. 115. Virgil, Georg. iii. 314. — 124. Εἴτε τύγε. Comp. vss.

2. 4. 10. — "Ενθ' ἐπὶ νᾶσον. For ἔλθε ἐπὶ νῆσον. — 125. Ἐλίκα. Doric genitive for Ἐλίκου: But leave the monument and that sublime sepulchre of Helicas the son of Lycaon. Comp. ii. 13. Apollod. iii. 8. 1. — 126. Τῆνο. Comp. vs. 1. — Μακάρεσσιν. Supply θεοῖς.

127. Λήγετε. Virgil, Ecl. viii. 61. "Desine Mænalias, jam desine, tibia, versus."

128. Ενθ', ὡς ναξ. Daphnis, now about to die, presents his shepherd-pipe to his tutelary deity, Pan. — Τάνδε φέρε. Virgil, Ecl. vi. 69. "Hoc tibi dant calamos, en, accipe, Musæ, Ascræo quos ante seni." Comp. Moschus, iii. 54. — Εὐπάκτοιο ἐκ καρῶ. Virgil, Ecl. ii. 32. "Pan primus calamos cera conjungere plures Instituit." "The shepherd's pipe was composed of seven reeds unequal in length, and of different tones, joined together with wax. In Idyl viii. there are two pipes described, composed of nine reeds each, but seven was the usual number." Fawkes. Comp. viii. 19. and Longus, Past. ii. p. 65. ed. Schæf. — Μελίπνουν. "Sweet-ton'd and bent your rosy lip to suit." Fawkes. Kiessling interprets μελίπνουν, "quæ suavem edit odorem."

Η γὰρ ἐγὼν ὑπ' Ἔρωτος ἐς Ἀϊδος ἐλκομαι ἥδη. 130

Λήγετε βωκολικᾶς, Μῶσαι, ἵτε, λήγετ' ἀοιδᾶς.

Νῦν γὰ μὲν φορέοιτε βάτοι, φορέοιτε δὲ ἄκανθαι,

Ἄ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι·

Πάντα δὲ ἐναλλα γένοιντο, καὶ ἡ πίτυς ὅχνας ἐνείκαι,

Δάφνις ἐπεὶ θνάσκει· καὶ τὰς κύνας ὄλαφος ἐλκοι, 135

Κῆξ ὄρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο.

Λήγετε βωκολικᾶς, Μῶσαι, ἵτε, λήγετ' ἀοιδᾶς.

Χῶ μὲν τόσσος εἰπὼν ἀπεπαύσατο τὸν δὲ Ἀφροδίτα

“Ηθελ’ ἀνορθῶσαι· τά γε μὰν λίνα πάντα λελοίπει

130. *Η γὰρ.* Comp. vs. 16. — *Ἐς* Αἰδος. Supply *οἶκον*. — *Ἐλκομαι.* Comp. Horace, Sat. ii. 5. 110.

132. *Νῦν γὰ μὲν.* Virgil, Ecl. viii.

52. “ Nunc et oves ultro fugiat lupus: aurea duræ Mala ferant quercus, nar-

cissō floreat alnus.” Pope, Past. iii. 37.

“ Let opening roses knotted oaks adorn,

And liquid amber drop from every

thorn.” Comp. Idyl v. 125. Polwhele

compares Isaiah, xi. 6. 7. xxxv. l. ix.

13. and adds: “ These are passages

which Theocritus had certainly in view

— though the marks of imitation are by

no means so striking as in Virgil’s

Pollio.”

134. *Πάντα δὲ ἐναλλα.* Thus Eur-

pides, Med. 411.

“Ανω ποταμῶν ἱερῶν

Χωροῦσι παγαλ,

Καὶ δίκα καὶ πάντα πάλιν στρέφεται.

Thus also Ovid, Trist. i. 7. 1. “ In

caput alta suum labentur ab æquore

retro Flumina; conversis Solque re-

currit equis. Terra feret stellas; cœ-

lum findetur aratro; Unda dabit flam-

mas; et dabit ignis aquas, Omnia na-

turæ præpostera legibus ibunt,” &c.

Comp. Aeschylus, Eum. 520. Horace,

Od. i. 29. 10. Can it be supposed

that Virgil either did not understand

this verse of Theocritus, or, possessing

an incorrect copy of our poet, pro-

nounced the adjective *ἐναλλα, enhalla?*

or how can we account for “ Omnia

vel medium sicut mare,” vs. 58. in his

imitation of this passage? For the use of the plural *γένοιντο*, see Matth. Gr. Gr. § 300. — *Ἐνείκαι.* The first aor. opt. of the obsolete verb *ἐνείκω*, the same as *φέρω*. Comp. v. 125. Matth. Gr. Gr. § 254. The final in *ὅχνας* is short, because the Dorians shorten the termination *as* in the accusative plural of feminines of the first declension.—

135. *Θνάσκει.* Doric for *θνήσκει*. Comp. ii. 5. — *Καὶ τὰς κύνας.* And let the stag tear dogs. Comp. Homer, Il. X. 335. The Scholiast says *τοὺς μαστοὺς ἐλκετῶ*, draw the teats. “ Cum canibus timidi venient ad pocula damae,” Virgil, Ecl. viii. 28. The ancient interpreters render it “ trahat captivos.” — *Ὦλαφος.* For δὲ *Ὦλαφος*.

— 136. *Κῆξ.* For *καὶ ἔξ.* — *Τοὶ σκῶπες.* Screech-owls. That species is meant which Linnæus calls “ *Strix Scops*.” Comp. vs. 80. *Γαρύσαιντο* is Doric for *γηρύσσαιντο* from *γηρύνειν*, to sing. With a dative it signifies to sing in competition with. Comp. v. 36. The proper meaning of this verb is “ garrio.” In Pindar, Ol. ii. 156. as well as here, it is applied to birds. In Idyl viii. 77. ix. 7. it is used to express the cry of calves. Virgil, Ecl. viii. 55. *Certent et cycnis ululæ.*” Matth. Gr. Gr. § 404. reads *δαρίσαιντο*. Comp. Analect. Br. tom. iii. p. 250.

138. *Χῶ μὲν.* For *καὶ δὲ μὲν*. Por-

tus prefers writing *χ' δὲ μὲν*. Comp. vs. 100. — 139. *Τά γε μάρ.* Yet all

Ἐκ Μοιρᾶν· χώ Δάφνις ἔβα ρόον· ἔκλυσε δίνα 140
Τὸν Μώσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν ἀπεχθῆ.

Λήγετε βωκολικᾶς, Μῶσαι, ἵτε, λήγετ' ἀοιδᾶς.
Καὶ τὸ διδου τὰν αἴγα τό τε σκύφος, ὡς μιν ἀμέλξας
Σπείσω ταῖς Μοίσαις. ὃ χαίρετε πολλάκι, Μοῖσαι,
Χαίρετ'· ἐγὼ δὲ ὑμιν καὶ ἐς ὑστερον ἄδιον ἀσῶ. 145

ΑΙ' ΠΟ' ΛΟΣ.

Πληρές τοι μέλιτος τὸ καλὸν στόμα, Θύρσι, γένοιτο,
Πληρές τοι σχαδόνων, καὶ ἀπ' Αἰγίλω ἵσχάδα τρώγοις
Ἄδεῖαν, τέττιγος ἐπεὶ τύ γα φέρτερον ἄδεις.
Ὕνιδε τοι τὸ δέπας· Θᾶσαι, φίλος, ὡς καλὸν δοσδει·
Ωρᾶν πεπλύσθαι νιν ἐπὶ κράναισι δοκασεῖς. 150

the threads of the Fates failed him.
The Doriāns often omit the augment.
— 140. 'Ἐκ Μοιρᾶν. For ἐκ Μοιρῶν, which may be rendered in Latin either *Parcarum*, or *fatalia*. Comp. Hoogeveen on Viger, ix. § 1. 16. § 3. 4. Virgil, *Aen.* x. 814. “Extremaque Lauso Parcæ fila legunt.” — Χώ Δάφνις. *And Daphnis passed the stream of Acheron, and the whirlpool overwhelmed, &c.* Ἐεῖα for ἔεη: so δίνα for δίνη, the same as δῶσ.

143. Καὶ τύ. Comp. vss. 2. 4. 10.

146. Πληρές τοι. “Plenum tibi.” Τοὶ is Doric for σοὶ. Comp. v. 7.—'Ισχάδα. 'Ισχᾶς, ἄδος, means *a dried fig*, which the Latins called “carica,” from Caria, where that fruit abounded. For the reading ἀπ' Αἰγίλω, see Kiessling's note. — 148. Τέττιγος. *Than the balm-cricket.* Comp. Anacreon,

xliii. 1. seqq. Homer, Il. Γ. 152. and see note on Idyl vii. 139.

149. 'Ὕνιδε. Or, as some write it, ἡνὶ δὲ, “ecce,” “ecce vero.” 'Ὕνὶ is Doric for ἴδού.—Θᾶσαι. Doric for θέασαι, 1 aor. imperat. mid. of θέασαι. Comp. ii. 72. Gregorius Cor. on Dialects, p. 286. ed. Schæf. and Koen. thereon, p. 222. who derives θᾶσαι from an ancient verb θάω.—'Ως καλὸν δοσδει. “Behold thy cup so scented, that it seems imbued with fragrance at the fountain streams, Where sport the Hours!” Polwhole. Comp. Euripides, Cycl. 153. The Hours, daughters of Jupiter and Themis, according to Orpheus and Hesiod, were supposed to add grace and elegance to every thing. Hence ὥρα, *beauty*; and ὥραιος, *beautiful*. Comp. vs. 109.

ΦΑΡΜΑΚΕΥΤΡΙΑ.

ΕΙΔΥΛΛΙΟΝ β'.

Πᾶ μοι τὰ δάφναι; Φέρε, Θέστυλι· πᾶ δὲ τὰ φίλτρα;
Στέψου τὰν κελέβαν φοινικέω οἰὸς ἀώτῳ,
·Ως τὸν ἔμοὶ βαρὺν εὗντα φίλον καταθύσομαι ἄνδρα,
·Ος μοι δωδεκαταιος ἀφ' ᾧ τάλας οὐδέποθ' ἥκει,

ΦΑΡΜΑΚΕΥΤΡΙΑ. THE ENCHANTRESS. In this Idyl Simætha bitterly complains of Delphis, who had gained her affections, and afterwards forsaken her. She employs various incantations in order to bring him back; and betrays all the variety of passions that are incident to a neglected lover. This has been closely imitated by Virgil, who has transfused its principal beauties into his eighth Eclogue.

1. Πᾶ μοι τὰ δάφναι. Comp. i. 66. xv. 33. The particle πᾶ is properly written without the i subscript. See Buttmann, Gr. Gr. § 116. Obs. 8. "This poem seems to breathe a spirit above the pastoral strain: and Simætha rather resembles the Medea, or Hecate, whom she invokes, than a character on a level with the rustics of Theocritus. However this may be, a wonderful animation runs through the whole; which was doubtless pronounced with the most violent emotions of passion, and the strongest energy of correspondent action." Polwhele. — Φέρε, Θέστυλι. Simætha summons her servant Thestylis to assist in preparing the magic rites: she explains the cause of the ceremony, and invokes the aid of Luna and Hecate. Thus Virgil, Ecl. viii. 64. "Effer

quam, et molli cinge hæc altaria vitta: Verbenasque adole pingues, et mascula thura, Conjugis ut magicis sanos avertere sacris Experiā sensus." — Φίλτρα. Love potions; also charms to inspire love. — 2. Κελέβαν. Properly a drinking-cup. In Nicander, Ther. 913. it signifies a mortar; and Casaubon thinks it may be taken in the same sense here. Fawkes and Polwhele make it a cauldron. Virgil takes no notice of it. — Οἰὸς ἀώτῳ. "Ovis flore," a periphrasis for fine wool. Comp. Homer, Il. I. 657. N. 559. Odyss. A. 443. Pindar, Ol. ii. 14. Pyth. iv. 335. In the same way are ἄνθος, and the Latin "flos" used to signify that which is *most excellent* of its kind. — 3. Ως καταθύσομαι. Virgil translates this, "ut sanos avertere sacris Experiā sensus," in the lines quoted above. For the construction of ὡς with the future, see Viger, p. 588. and Hermann, p. 850. The Scholiast, however, does not consider this as a future, but as put for καταθύσωμαι, 1 aor. subj. mid. with which he compares ἵνα εἴδομεν ἄμφω, Homer, Il. A. 363. Καταθύεσθαι signifies to force by the effect of magical incantation, to charm. Εὗντα is Doric for ἔσντα. — 4. Δωδεκαταιος. Elegantly for δώδεκα

ἔγνω πότερον τεθνάκαμες η̄ ζοοὶ εἰμές, 5
 Θύρας ἄραξεν ἀνάρσιος. η̄ ρά̄ οἱ ἄλλα
 :τ' ἔχων ὁ τ' Ἔρως ταχινὰς Φρένας, ἀ τ' Ἀφροδίτα.
 :ῦμαι ποτὶ τὰν Τιμαγήτοιο παλαιόστραν
 ιν, ὡς νιν ἔδω, καὶ μέμψομαι οἴά με ποιεῖ.
 δέ νιν ἐκ θυέων καταθύσομαι. ἄλλα, Σελάνα, 10
 : καλόν· τὸν γὰρ ποταείσομαι ἡσυχα, δαιμον,
 θονίᾳ Φ' Ἐκάτα, τὰν καὶ σκύλακες τρομέοντι,
 ομέναν νεκύων ἀνά τ' ἡρία καὶ μέλαν αἷμα.
 ;, Ἐκάτα δασπλῆτι, καὶ ἐσ τέλος ἄμμιν ὄπαδει,
 κακα ταῦθ' ἔρδοισα χερείονα μήτε τι Κίρκας, 15

εἰσί. Comp. vs. 157. Viger, and Matth. Gr. Gr. § 144. 3. The Latins use “hester- ‘matutinus,” &c. in the same .—5. Τεθνάκαμες. Comp. i. Zool. When a female speakself in the plural number, she is the masculine gender; and when is the masculine gender, she is the plural number. See Misc. Crit. p. 310. and Matth. § 436. 4. a. b. who confines ige to the Tragedians.—Εἰμές. έν.—6. Θύρας ἄραξεν. Knocked loor. Comp. vs. 160. Ana- iii. 8. Horace, Od. i. 4. 13. for ἄραξεν. —Ἀνάρσιος. A word, unkind, cruel.—Ἡ ρά. then. See Hoogeveen, and Vi- . § 4. Comp. i. 16. ii. 20. 114. The subsequent words are thus cted: “Ο τε Ἔρως ἔχων ταχινὰς οἱ, η̄ τε Ἀφροδίτη, φχετο ἄλλη But φχετ’ ἔχων may be trans- arried off. Οιχεσθαι with a le indicates celerity. Comp. i. 10. Viger, vii. § 1. ισεῦμαι. Doric and Æolic for . See Matth. Gr. Gr. § 226. τάν. For πρὸς τήν.—9. Οιά . The verb ποιεῖν is construed o accusatives. See Matth. Gr. 15. Εκ θυέων. For διὰ θυέων, by

saerifices. — ἄλλα. For ἄγε, come ! Reiske and Warton explain it by qua- propter. Comp. i. 113. Sorcerers were accustomed to address the Moon, as witness of their abominations. See the commentators on Tibullus, i. 2. 45. Lucan, vi. 420. Horace, Epop. v. 51. — 11. Τὸν γάρ. Doric for σοὶ γάρ προσαείσομαι ἡσυχα : For to thee I will sing my silent charms. See Matth. Gr. Gr. § 154. 4.—12. Σκύλακες. The whelps mentioned here, and the dogs in vs. 35. mean those which wander through the neighbourhood, not those which accompany Hecate. Comp. Apollonius Rhod. iii. 1217. and Lu- cian, Philos. § 22. Τρομέοντι for τρο- μέοντι.—13. Ἀνά τ' ἡρία. Thus Lu- can, vi. 734. “ Per busta sequar, per funera.” Ἡρία, sepulchres. Comp. i. 125.

14. Δασπλῆτι. The terrific. This is an epithet of Hecate, from δά and πλῆσσω. Others translate it not to be approached, and derive it from δὺς and πελάζω.—Ἀμμιν. Comp. i. 15.— ’Οπαδει.. Doric for ὄπαδει.—15. Χε- ρείονα. Supply τῶν φαρμάκων. See Bos, Ellips. p. 3. Schæf. Mel. Crit. pp. 57. 127. Hermann on Viger, p. 717. 55. Matth. Gr. Gr. § 453. The Latins sometimes write with simi- lar conciseness. Comp. Ovid. Met. viii. 195.

Μήτε τι Μηδείας, μήτε ξανθᾶς Περιμήδας.

*Ιüγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

*Αλφιτά τοι πρᾶτον πυρὶ τάκεται· ἀλλ’ ἐπίπασσε,

Θέστυλι· δειλαία, πᾶ τὰς φρένας ἐκπεπότασαι;

*Η ρά γέ τοι μυσαρὰ καὶ τὸν ἐπίχαρμα τέτυγμαι; 20

Πάσσος’ ἄμα καὶ λέγε ταῦτα· Τὰ Δέλφιδος ὄστέα πάσσω.

*Ιüγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Δέλφις ἔμ’ ἀνίασεν· ἐγὼ δὲ ἐπὶ Δέλφιδι δάφναν

Ἄιθω· χώς αὐτὰ λακεῖ μέγα καππυρίσασα,

Κηξαπίνας ἄφθη, κούδε σποδὸν εἴδομες αὐτᾶς. 25

Οὕτω τοι καὶ Δέλφις ἐνὶ φλογὶ σάρκ’ ἀμαθύνοι.

*Ιüγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

17. *Ιüγξ. Properly a bird called the *wryneck*, remarkable for a long neck, and the singular contortions of its head. It was sacred to Venus, and much used in love incantations, especially to recall the alienated affections of a beloved object. It was employed fastened to a wheel, by turning which the effect was supposed to be produced. It also means the *magical wheel* itself. Comp. Xenophon, Mem. iii. 11. 17. and Schneider's note. Harles interprets it *Zauberkreisel*, "a magical top." It may be translated "carmina," charms, with Virgil, Ecl. viii. 68. "Ducite ab urbe domum, mea carmina, ducite Daphnem." — "Ελκε τὸν. Comp. i. 2. 4. 10.

18. Πρᾶτον. Doric for πρῶτον. — Τάκεται. Comp. i. 66. 82. — 'Αλλά. Comp. vs. 10. — 19. Πᾶ τὰς φρένας. Literally: *Whither hast thou fled as to thy mind?* i. e. whither have thy senses flown? Πᾶ. Doric for πᾶ, and this for ποῖ. Comp. vii. 21. xi. 72. — 20. Η ρά γέ τοι. *Have I then indeed become detestable and an object of derision to thee?* — Καὶ τίν. Comp. vs. 11. — 21. Πάσσος’ ἄμα. Heinsius conjectured πάσσος’ δλα, "sparge salem." This verse is parodied by Virgil, Ecl. viii. 78.

"Necte, Amarylli, modo; et Veneris, dic, vincula necto."

23. Δέλφις ἔμ’ ἀνίασεν. Virgil, ibid. vs. 82. "Sparge molam, et frangiles incende bitumine lauros: Daphnis me malus urit, ego hanc in Daphnide laurum." The laurel was burned in order to consume the flesh of the person against whom the magical rites were performed. Gay has imitated this passage in his fourth Pastoral: "Two hazel-nuts I threw into the flame, And to each nut I gave a sweet-heart's name: This with the loudest bounce me sore amaz'd, That in a flame of brightest colour blaz'd: As blaz'd the nut, so may thy passion grow; For 't was thy nut that did so brightly glow." — 'Επὶ Δέλφιδι. Upon a waxen image of *Delphis*, which the sorceress put into the fire. Some translate it *in the person of Daphnis*, as in the passage of Virgil just quoted. — 24. Χώς αὐτά. Doric for καὶ ὡς αὐτὴ ληκεῖ. Join μέγα with λακεῖ. Καππυρίσασα is Doric for καταπυρίσασα. — 25. Κηξαπίνας. For καὶ ξαπίνης ἄφθη, καὶ οὐδὲ, &c. — 26. Αμαθύνοι. This verb properly signifies to reduce to sand, or dust. Comp. Homer, Il. I. 593. Hence to consume.

‘Ως τοῦτον τὸν καρὸν ἐγὼ σὺν δαίμονι τάχα,
 ‘Ως τάχοιθ’ ὑπ’ ἔρωτος ὁ Μύνδιος αὐτίκα Δέλφις·
 Χῶς δινεῖθ’ ὅδε ρόμβος ὁ χάλκεος, ἐξ’ Ἀφροδίτας 30
 ‘Ως κεῖνος δινοῖτο ποθ’ ἀμετέρησι θύρησιν.
 “Ιүγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.
 Νῦν θυσῶ τὰ πίτυρα. τὸ δ’, Ἀρτεμι, καὶ τὸν ἐν ἄδα
 Κινήσαις ρὸς ἀδάμαντα, καὶ εἴτι περ ἀσφαλὲς ἄλλο.
 Θέστυλι, ταὶ κύνες ἄμμιν ἀνὰ πτόλιν ὡρύονται. 35
 ‘Α θεὸς ἐν τριόδοισι τὸ χαλκίον ὡς τάχος ἄχει.
 “Ιүγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.
 ‘Ηνίδε σιγῇ μὲν πόντος, σιγῶντι δὲ ἀηται·
 ‘Α δὲ ἐμὰ οὐ σιγῇ στέρνων ἔντοσθεν ἀνία,
 ‘Αλλ’ ἐπὶ τήνῳ πᾶσα καταίθομαι, ὃς με τάλαιναν 40

28. ‘Ως τοῦτον. Virgil, Ecl. viii. 80.
 “Limus ut hic durescit, et hæc ut cera
 liquescit Uno eodemque igni; sic nos-
 tro Daphnis amore.” — Σὺν δαίμονι.
 With the assistance of the deity. Comp.
 vii. 12. Aristoph. Plut. 114. Xenophon,
 Cyrop. iii. 1. 15. Matth. Gr. Gr. §577.
 — 30. Χῶς δινεῖται. And as this brazen
 wheel is wheeled round. The Canidia
 of Horace makes use of this wheel,
 Epod. xvii. 7. — Ἐξ Ἀφροδίτας. Comp.
 vii. 55. — 31. Ποθ’ ἀμετέρησι. Doric
 for πρὸς ἀμετέραις θύραις.

33. Πίτυρα. Comp. Demosthenes
 περὶ Στεφ. c. 79. — Τὸ δ’, Ἀρτεμι.
 And thou, O Moon, shalt move the in-
 vincible Pluto in Hades, and whatsoever
 else is unshaken. Comp. i. 2. 4. 10.
 Warton reads Κινήσαις ‘Ραδάμαντα.
 Comp. Ovid, Met. iv. 452. Propert.
 iv. 11. 1. Hermann says the subject
 matter itself, and also the unmeaning ρὸς
 prove that the name of Rhadamanthus
 is concealed under the present reading.
 He proposes therefore: Κινήσαις ‘Ραδά-
 μανθυν, η εἰ τι, &c. — 35. ἄμμιν.
 Comp. i. 15. — θύρωνται. Virgil, Aen.
 vi. 257. “Visæque canes ululare per
 umbram Adventante Dea.” Dogs are

said properly to bark, ὑλάκτειν. Comp.
 i. 71.

36. ‘Α θεός. Diana Trivia, Hecate.
 “The reason why Hecate was placed
 in the public ways, was because she pre-
 sided over piacular pollutions. Every
 new moon there was a public supper
 provided at the charge of the richer
 sort, in a place where three ways
 met: hence she was called Trivia.
 This was no sooner brought, than the
 poor people carried it all off, giving
 out that Hecate had devoured it.
 These suppers were expiatory offer-
 ings to move this Goddess to avert any
 evils, which might impend by reason
 of piacular crimes committed in the
 highways.” Fawkes. Comp. Ovid,
 Trist. iv. 4. 73. — Τὸ χαλκίον. Quick
 sound the cymbals. Virgil, Georg. iv.
 64. “Tinnitusque cie, et matris quate
 cymbala circum.” “Among the Swed-
 ish Laplanders, there is, in every fa-
 mily, a drum for consulting the devil.”
 Polihele.

38. ‘Ηνίδε σιγῇ. Comp. i. 149. Vir-
 gil, Ecl. ix. 57. “Et nunc omne tibi
 stratum silet æquor; et omnes, Aspice,
 ventosi ceciderunt murmuris auræ.”

•Αυτὶ γυναικὸς ἔθηκε κακὰν καὶ ἀπάρθενον ἦμεν.

•Ιὔγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

•Ἐσ τρὶς ἀποσπένδω, καὶ τρὶς τάδε, πότνια, Φωνῶ.

Τόσσον ἔχοι λάθας, ὅσσον ποκὰ Θασέα φαντὶ 45

•Ἐν Δίᾳ λασθῆμεν ἐϋπλοκάμω Ἀριάδνας.

•Ιὔγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

•Ιππομανὲς Φυτόν ἔστι παρ' Ἀρκάσι· τῷ δὲ ἐπὶ πᾶσαι

Καὶ πῶλοι μαίνονται ἀν' ὕρεα καὶ θοαὶ ἵπποι.

•Ως καὶ Δέλφιν θόοιμι, καὶ ἐς τόδε δῶμα περᾶσαι 50

Μαινομένω θέλον, λιπαρᾶς ἔκτοσθε παλαιόστρας.

•Ιὔγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κράσπεδον ὕλεσε Δέλφις,

•Ω γὰρ νῦν τίλλοισα κατ' ἀγρίῳ ἐν πυρὶ βάλλω.

Αἱ αἱ, ἔρως ἀνιαρέ, τί μευ μέλαν ἐκ χροὸς αἷμα 55

•Εμφὺς ὡς λιμνᾶτις ἀπαν ἐκ βδέλλα πέπωκας;

•Ιὔγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Comp. Apollonius Rhod. iii. 743. seqq.
Virgil, AEn. iv. 522. seqq. — 41. Ἡμεν.
The same as ἦμες, both of which are Doric for εἶναι. Comp. vs. 116.

43. Ἐσ τρὶς. Virgil, Ecl. viii. 73.
“Terna tibi hæc primum triplici diversa
colore Licia circumdo, terque hæc al-
taria circum Effigiem duco: numero
Deus impare gaudet.” The number
three was held sacred by the ancients.
Comp. Ovid, Fast. ii. 638. Tibullus, i.
2. 42. seqq.

45. Λάθας. Doric for λήθης, δσσον
ποτὲ Θησέα φασί. — 46. Δίᾳ. After-
wards called Naxus. Comp. Apoll.
Rhod. iv. 434. — Λασθῆμεν. Doric for
λησθῆναι εὐπλοκάμου Ἀριάδνης. See
Matth. Gr. Gr. § 242.

48. Ιππομανὲς. An Arcadian plant,
having the fruit of the wild cucumber,
and the leaves of the prickly poppy.
Some suppose it to be an animal sub-
stance. See a dissertation on Hippo-
manes at the end of Bayle's Dictionary.

Consult Harduin on Pliny, N. H. viii.
42. Broukhuis on Tibullus, ii. 4. 58.
and the interpreters on Virgil, Georg.
iii. 280. AEn. iv. 515. — Τῷ δὲ ἐπι.
Anastrophe: *All run mad after it.* —
49. Αν' ὕρεα. Comp. i. 77. 115. —
50. Καὶ Δέλφιν. Kiessling explains
this by “etiam Delphin,” and the
second conjunction by “et quidem.”
Reiske would read περῶντα for πε-
ράται.

53. Ὡλεσε. Rent. Virgil, Ecl. viii.
91. “Has olim exuvias mihi perfidus
ille reliquit, Pignora cara sui, quæ nunc
ego limine in ipso, Terra, tibi mando.”
— 54. Ω γὰρ. Doric for δὲ γάρ. Join
κατὰ with βάλλω. Comp. Homer, Il.
M. 206.

55. Τί μευ μέλαν. Constr. Διὰ τὶ^ς
ἔμφὺς μοι ὡς λιμνᾶτις βδέλλα ἐκπέπω-
κας ἐκ χροὸς μευ μέλαν αἷμα. Comp.
Sophocles, Electr. 777. ed. Erf. Horace,
A. Poët. 476. and Lambinus
thereon.

Σαύραν τοι τρίψασα ποτὸν κακὸν αὔριον οἰστῷ.
 Θέστυλι, νῦν δὲ λαβοῖσα τὸ τὰ θρόνα ταῦθ' ὑπόμαξον
 Τᾶς τήνω φλιᾶς καθυπέρτερον, ἃς ἔτι καὶ νῦν 60
 'Εκ θυμῷ δέδεμαι· ὁ δέ μεν λόγον οὐδένα ποιεῖ·
 Καὶ λέγ' ἐπιφθύσδοισα· Τὰ Δέλφιδος ὄστέα μάσσω.
 "Ιὔγξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.
 Νῦν δὴ μούνη ἐοῖσα πόθεν τὸν ἔρωτα δακρυσῶ;
 'Εκ τίνος ἀρξεῦμαι; τίς μοι κακὸν ἄγαγε τοῦτο; 65
 "Ηὐθ' ἀ τῷ ὑβριόιο καναφόρος ἄμμιν Ἀναξώ
 "Αλσος ἐς Ἀρτέμιδος· τῷ δὴ τόκα πολλὰ μὲν ἄλλα
 Θηρία πομπεύεσκε περισταδὸν, ἐν δὲ λέαινα.
 Φράξεό μεν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

58. **Σαύραν.** Σαῦρος is used Idyl. vii. 22.—59. **Τὰ θρόνα ταῦτα.** *Those magical poisons*, i. e. the pounded lizard. The term θρόνα was applied by the Αἰτολians to *drugs*, by the Thessalians to *spotted reptiles*, and by the Cyprians to *flowered dresses*. In Homer, Il. X. 440. it signifies *roses*. Nicander, Ther. 413. and Lycophron, 674. use it in the same sense as Theocritus, φάρμακα μαγικά. Virgil, Ecl. viii. 95. "Has herbas atque hæc Ponto mihi lecta venena." Comp. Horace, Epop. v. 77.—60. **Τᾶς τήνω.** Doric for τῆς ἐκείνου. —**Ἄσ ἔτι.** I. e. ἀφ' ἣς ἔτι καὶ νῦν ἐκδέδεμαι θυμῷ. Some read ἐκ θυμῷ, i. e. ἐκ θυμοῦ, the same as ἀπὸ καρδίας, ἐκ ψυχῆς.—61. **Ο δέ μεν.** And he makes no estimation of me.—62. **Ἐπιφθύσδοισα.** Doric for ἐπιφθύζονσα, spitting on the threshold. Comp. vii. 127. Some interpret it *whispering*, or *muttering*.

64. **Νῦν δὴ μούνη.** Thestylis having now departed, the sorceress commences a mournful soliloquy on the origin and progress of her ill-fated passion.—65. **Ἀρξεῦμαι.** Doric for ἀρξομαι. Comp. vii. 95. So βασεῦμαι, vs. 8. κεισεῦμαι, iii. 53. See Gregorius Cor. p. 261. and Maittaire de Dial. p. 301.

66. **Ἔνθ' ἀ τῷ.** I. e. Ἀναξώ κανηφόρος ἡ θυγάτηρ τοῦ Εὐβούλου ἦλθε ἦμιν ἐς ἄλσος Ἀρτέμιδος. "The Athenian virgins were presented to Diana before it was lawful for them to marry, on which occasion they offered presents in baskets to that Goddess, to gain leave to depart out of her train, and change their state of life." Potter.—67. **Τῷ δὴ τόκα.** Then in honor of her (Diana) many other wild beasts, i. e. besides the lioness. Comp. i. 24. 66.—68. **Πομπεύεσκε περισταδόν.** Were led round about in procession. Πομπεύεσκε. Doric and poet. for ἐπόμπευε.

69. **Φράξεό μεν.** *Attend to my love, whence it came, &c.* Thus Palmerius Exercit. p. 794. Comp. vs. 84. vi. 13. D'Orville, Vann. Crit. p. 147. and on Charit. p. 669. ed. Lips. Warton prefers the old version, "Dic amorem meum," &c. The subject of a dependent clause is often put in the preceding clause, in the case which the verb there requires. Thus sometimes also in Latin; as in Terence, Hec. iii. 5. 18. "Omnem rem scio, ut sit acta." Ibid. iv. 1. 60. "Simul vereor Pamphilum, ne orata nostra nequeant diutius Cелare." Comp. Anacreon, x. 6

Καί μ' ἀ Θευχαρίλα Θρᾶσσα τροφὸς ἀ μακαρῖτις, 70
 Ἀγχίθυρος ναίοισα, κατεύξατο καὶ λιτάνευσε
 Τὰν πομπὰν θάσασθαι· ἐγὼ δέ οἱ ἀ μεγάλοιτος
 Ωμάρτευν, βύσσοιο καλὸν σύροισα χιτῶνα,
 Κάμφιστειλαμένα τὰν ξυστίδα τᾶς Κλεαρίστας.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα. 75
 Ἡδη δὲ εὔσα μέσαν κατ' ἀμαξιτὸν, ἐ τὰ Λύκωνος,
 Εἶδον Δέλφιν ὄμοῦ τε καὶ Εὐδάμιππον ιόντας.
 Τοῖς δὲ οὐν ξαυθοτέρα μὲν ἐλιχρύσοιο γενειὰς,
 Στήθεα δὲ στίλβοντα πολὺ πλέον οὐ τὸν, Σελάνα,
 Ως ἀπὸ γυμνασίοιο καλὸν πόνον ἄρτι λιπόντων. 80

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.
 Χώς ιδον, ως ἐμάνην, ως μευ περὶ θυμὸς ιάφθη
 Δειλαίας· τὸ δὲ κάλλος ἐτάκετο, κούδε τι πομπᾶς
 Τήνας ἐφρασάμαν, οὐδὲ τὸ πάλιν οἴκαδ ἀπῆγθον

70. 'Α μακαρῖτις. 'Ο μακαρίτης, and η μακαρῖτις, were expressions frequently used when speaking of deceased persons, similar to ours, of blessed memory. Comp. Æschylus, Pers. 625. Alciph. iii. 37. and D'Orville, l. c.

72. Θάσασθαι. Comp. i. 149. — Μεγάλοιτος. A poetical word peculiar to Theocritus. — 73. Σύροισα. *Training after me a beautiful gown of fine linen*, i. e. clad in a beautiful gown with a long train. — 74. Κάμφιστειλαμένα. For καὶ ἀμφιστειλαμένη: *And bedecked with the mantle of Clearista*. A satirical lash at the vanity of such women as went to the show in borrowed clothes. Juvenal, vi. 274. "Ut spectet ludos, conducit Oculnia vestem." Comp. Iamblichus, Pythag. § 55.

76. Μέσαν κατ' ἀμαξιτὸν. Virgil, Ecl. ix. 59. "Hinc adeo media est nobis via: namque sepulcrum Incipit apparere Bianoris." — Τὰ Λύκωνος. Supply δώματα, or οἰκήματα.

78. 'Ελιχρύσοιο. Comp. i. 30. — 80. 'Ως ἀπό. Tmesis. Constr. ως ἄρτι

ἀπολιπόντων καλὸν πόνον γυμνασίου: *As they had just left the graceful toil of the gymnasium.* For the construction of the particle ως with the genitive absolute, see Viger, viii. § 10.3. Zeune thereon, p. 559. and Matth. Gr. Gr. § 568. — 'Αρτι. Comp. ii. 104. xi. 9. and see Viger, vii. § 4. 1.

82. Χώς ιδον. I. e. καὶ ως, &c. Comp. iii. 42. Virgil, Ecl. viii. 41. "Ut vidi, ut perii, ut me malus astulit error!" The second ως in this verse is used to express celerity, like the Latin "quam," or εὐθὺς in Achilles Tatius, p. 18. ed. Salmas. 'Ως δὲ εἶδον, εὐθὺς ἀπολώλεν. So in Homer, Il. Ξ. 294. 'Ως δὲ ιδεν, ως μιν ἔρως πυκινὰς φρένας ἀμφεκάλυψεν. Il. T. 16. 'Ως εἶδ', ως μιν μᾶλλον έδυ χόλος, έν δέ οἱ δσσε, κ. τ. λ. Comp. Valck. Callim. Fragm. p. 105. Hermann de Emend. R. G. G. p. 114. Hoogeveen, i. 30. Viger, viii. § 10. 4. — Περιάφθη. Tmesis: *Was affected.* Scheller reads πέρι in the sense of "penitus." Græfe conjectured πυρί. — 84. 'Εφρασάμαν. *I observed, attended to.* Comp. vs. 69. —

*Ἐγνων ἀλλά μέ τις καπυρὰ νόσος ἐξαλάπαξε· 85

Κείμαν δὲ ἐν κλιντῆρι δέκ' ἀματα καὶ δέκα νύκτας.

Φράξεό μεν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

Καὶ μεν χρῶς μὲν ὁμοῖος ἐγίνετο πολλάκις θάψω·

*Ἐρρέεν δὲ ἐκ κεφαλᾶς πᾶσαι τρίχες· αὐτὰ δὲ λοιπὰ

*Οστέοντεν δὲ τὸν καὶ δέρμα καὶ ἐσ τίνος οὐκ ἐπέρασα; 90

*Η ποίας ἔλιπον γραίας δόμον, ἀτις ἐπάδεν;

*Αλλ' ἦς οὐδὲν ἐλαφρόν· ὁ δὲ χρόνος ἀνυτο φεύγων.

Φράξεό μεν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

Χ' οὗτω τῷ δώλᾳ τὸν ἀλαθέα μῦθον ἔλεξα,

Εἰ δὲ ἄγε Θέστυλί μοι χαλεπᾶς νόσω εὔρε τι μᾶχος. 95

Πᾶσαν ἔχει με τάλαιναν ὁ Μύνδιος. ἀλλὰ μολοῖσα

Τήρησον ποτὶ τὰν Τιμαγήτοιο παλαιόστραν·

Τηνεὶ γὰρ φοιτῇ, τηνεὶ δέ οἱ ἀδὺ καθῆσθαι.

*Ἀπῆνθον. Comp. i. 77.—85. Καπυρδ. Ardent. Comp. vi. 16. vii. 37. The ancient grammarians derive καπυρδ from καίειν and πυροῦν; Schneider from καπύειν. See Boden on Longus, p. 148. — 86. Ἀματα. Doric for ἄματα.

88. Ὁμοῖος θάψω. Ovid, Met. iv. 134. "Oraque buxo Pallidiora gerens." *Thapsus* was a Scythian wood of the colour of box. Some suppose it to be the Indian guaiacum. Heinsius says that women, who chose to look pale, tinged their cheeks with it. Comp. Nicander Ther. 529. and Wolf on the Fragm. of Sappho, p. 249. Θάψω is Doric for θάψουν. — 89. Ἐρρέεν. Doric and Ion. for ἔρρεουν. — Αὐτὰ δὲ λοιπά. Constr. αὐτὰ δὲ λοιπά ἔτι ἦν δστέα καὶ δέρμα: *And the only things still left of me, were skin and bones.* Comp. iv. 15. Ης is Doric for ἦν, "erat," or "erant." — 90. Καὶ ἐς τίνος. Supply δόμον: *And to the house of what sorceress did I not resort for a remedy; or the house of what hag did I leave untried?* Λείπειν here has the sense of the Latin "prætermittere,"

"præterire;" or "relinquere" in this of Virgil, AEn. vi. 509. "Nihil o tibi, amice, relictum." — 92. 'Αλλ' ἦς. Comp. vs. 90. Ἐλαφρὸν may be translated *alleviation*. — *Ανυτο φεύγων. Hastened its course *flying*, i. e. flew swiftly on. Comp. Aristoph. Plut. 229. Av. 242. Bos on the word δδὸς, Viger, vi. § 2. 5. and Matth. Gr. Gr. § 557. Virgil, Georg. iii. 284. "Sed fugit interea, fugit irreparabile tempus." *Ανυτο is Doric for ἄνυτο.

94. Χ' οὗτω τῷ. For καὶ οὗτω τῷ δούλῃ τὸν ἀληθέα. Virgil, AEn. iv. 8. "Cum sic unanimam alloquitur male sana sororem." — 95. Εἰ δὲ ἄγε. Supply the ellipsis thus: εἰ δὲ βούλει, ἄγε. Comp. Schæfer on Bos, p. 590. Hermann de Ellips. et Pleon. p. 104, and on Viger, p. 870.

96. Πᾶσαν ἔχει με. Virgil, AEn. iv. 22. "Solus hic inflexit sensus, animumque labantem Impulit." — 97. Τήρησον. Watch for him. Comp. Thuc. iii. 22. vi. 2. — 98. Τηνεὶ. Doric for ἐκεῖ, ἐκεῖτε, "illuc :" the second τηνεὶ is for ἐκεῖ, "illic." Comp. i. 106.

Φράζεό μεν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.
 Κὴπεί κά νιν ἐόντα μάθης μόνον, ἀσυχα νέῦσον, 100
 Κῆφ' ὅτι Σιμαίθα τὸ καλεῖ, καὶ ὑφαγέο τᾶδε.
 Ὡς ἐφάμαν· ἀ δὲ ηὐθε καὶ ἀγαγε τὸν λιπαρόχρων
 Εἰς ἐμὰ δώματα Δέλφιν· ἔχω δέ νιν ὡς ἐνόησα
 Ἀρτὶ θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφω,
 (Φράζεό μεν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα) 105
 Πᾶσα μὲν ἐψύχθην χιάνος πλέον, ἐκ δὲ μετώπω
 Ἰδρώς μεν κοχύδεσκεν ἵσον νοτίαισιν ἐέρσαις,
 Οὐδέ τι φωνᾶσαι δυνάμαν, οὐδὲ ὅσσον ἐν ὑπνῷ
 Κυνέεῦται φωνεῦντα φίλαν ποτὶ ματέρα τέκνα·
 Ἀλλ' ἐπάγην δαγῦδι καλὸν χρόα πάντοθεν ἵσα. 110
 Φράζεό μεν τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.
 Καὶ μὲν ἐσιδῶν ὡς στοργος, ἐπὶ χθονὸς ὅμιματα πήξας,

100. Κὴπεί κά νιν. I. e. καὶ ἐπεὶ δὲ μάθης αὐτὸν δυτα μόνον, νεῦσον ἡσυχα, καὶ εἰπε, &c. Ἀσυχα is Doric for ἡσύχως. Comp. vi. 12.—101. Κῆφ' ὅτι. *And tell him this*, “*Simætha invites thee*,” &c. For this use of ὅτι, see Hoogeveen, and Viger, viii. § 9. 1. seqq. — Τὸ καλεῖ. Comp. i. 56. — Τοφαγέο τᾶδε. Doric for ὑφηγοῦ τῆδε, *conduct him hither privately*. Reiske translates it, “*præ viam illi*.”

102. Ἀγαγε. Doric for ἡγαγε. Λιπαρόχρων is the accusative of λιπαρόχρως, Doric for λιπαρόχρων. — 104. Ἀρτὶ. This particle joined with the present tense signifies *now, at this time*. See Viger, vii. § 1. Graefe on Meleager, p. 70. — ὑπὲρ οὐδόν. *Passing over the threshold*. The verb ἀμειβεσθαι has the signification of *passing* in Homer also, Il. I. 409. Ἐπεὶ δρ κεν ἀμειψεται ἔρκος δδόντων. In this signification it is an active verb. So in Euripides, Alcest. 768. κάτόλμησ' ἀμειψασθαι πύλας. Comp. Odyss. K. 328. and see Wesseling on Herodotus, p. 403. 28.

106. Πᾶσα μὲν ἐψύχθην. Virgil,

Æn. iii. 308. “*Diriguit visu in medio: calor ossa reliquit.*” Comp. Sappho's Ode preserved by Longinus, x. 2. Apollonius Rhod. i. 1261. iii. 954. 965.—107. Κοχύδεσκεν. Ionic imperf. from κοχυδέω, *I flow profusely*. It properly signifies *to flow with noise*. Comp. Pherecrates in Athenæus, vi. p. 269.—Νοτίαισιν ἐέρσαις. For νοτίαις ἔρσαις. “*Like southern dews distilling from my face.*” Polwhele. Thus Petronius: “*Cum languidus auster Non patitur glaciem resoluta vivere terra, Gurgite sic pleno facies manavit.*”—109. Κυνέεῦται. Whine. Comp. Aristoph. Vesp. 977. According to Donatus it is properly said of young foxes.—110. Ἀλλ' ἐπάγην. *But I was stiffened all over like a doll.* Comp. Apollonius Rhod. iii. 965. Heliодorus, ii. 23. iv. 13. Δαγὺς signifies a child's doll made of wax, wood, or any other substance: it was called κόρη by the Attics. In Callimachus, Hymn. Cer. 92. it is called πλαγγών. See Bast's Epist. Crit. p. 195. “*Stiff as this golden necklace.*” Polwhele.

112. Καὶ μὲν ἐσιδῶν. Koppiers,

Εξετ' ἐπὶ κλιντῆρι, καὶ ἔζόμενος φάτο μῆθον.
 Ή ῥά με, Σιμαίθα, τόσον ἔφθασας, ὅσσον ἐγώ θην
 Πράν ποκα τὸν χαρίεντα τρέχων ἔφθαξα Φιλῖνον, 115
 Εσ τὸ τεὸν καλέσασα τόδε στέγος, ἦ με παρῆμεν.
 Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.
 Ήνθον γὰρ κῆγών, ναὶ τὸν γλυκὺν, θῆνθον, ἔρωτα,
 Ή τρίτος ἡὲ τέταρτος ἐὼν φίλος, αὐτίκα νυκτὸς,
 Μᾶλα μὲν ἐν κόλποισι Διωνύσοιο Φυλάσσων, 120
 Κρατὶ δὲ ἔχων λεύκαν, Ἡρακλέος ἱερὸν ἔρυος,
 Πάντοσε πορφυρέησι περιζώστρησιν ἐλικτάν.
 Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.
 Καὶ μ' εὶ μέν κ' ἐδέχεσθε, τάδ' ἦς φίλα· καὶ γὰρ ἐλαφρὸς
 Καὶ καλὸς πάντεσσι μετ' ηἱθέοισι καλεῦμαι. 125

considering this and the following clause contradictory, proposed, Κοῦ μ' ἐσιδῶν: "cumque me ne aspexisset quidem, oculis in terram defixis, consedit." Brunck, being of the same opinion, admitted this conjecture into the text, not perceiving that he was charging his author with tautology. But, as Harles observes, the received reading is correct, and clearly marks the perturbed state of the speaker's mind. Vossius correctly interprets it thus: "Cum me ingressus blande intuitus esset, tum oculis ficta pudoris specie in terram demissis crudelis in lecto consedit." — Ω στοργος. Doric for δικτοργος. This refers to his conduct afterwards. — 114. Ή ῥά με. Comp. i. 16. ii. 6. The construction, according to Harles, runs thus: Ή ῥα Σιμαίθα, πρὶν ή ἐμὲ παρεῖναι καλέσασά με εἰς τόδε τὸ σὸν στέγος, τόσον ἐμὲ ἔφθασας, δοσον ἐγώ θην πρώην ποτὲ ἔφθασα τρέχων τὸν χαρίεντα Φιλῖνον: "Cum me vocasti ante, quam mea ponte venirem, tantum me prævertisti, quantum ego nupercursu Philinum præverti." There seems no necessity however for the insertion of πρὶν. Constr. Σιμαίθα, ή ῥα ἔφθασας καλέσασά με εἰς τόδε τὸ σὸν στέγος, ή με παρεῖνει, τόσον

δοσον ἐγώ θην πρώην ποτὲ ἔφθασα τρέχων, κ. τ. λ. In truth, Simætha, by inviting me to your house, you have anticipated my coming, by so much time as I, indeed, lately outstripped in the course the graceful Philinus. — 115. Πρόν. Doric syncope for πρώην. — Εφθαξα. Doric for ἔφθασα. — 116. Παρῆμεν. Doric infinitive for παρεῖναι. Comp. vs. 41.

118. Ήνθον γὰρ κῆγών. For I would have even come myself. For the omission of ἀν, or κὲ, see Matth. Gr. Gr. § 508. Obs. 2. Comp. i. 77. Κῆγών is Doric for καὶ ἐγώ. Some suppose it put for κὰ ἐγώ, i. e. ἀν ἐγώ. Comp. vii. 91. ix. 8. xi. 71. — 119. Ή τρίτος, ἡὲ τέταρτος. Being either the third or fourth, i. e. having two or three friends with me. — Αὐτίκα νυκτός. Presently with the night, i. e. as soon as it should be night. — 121. Λεύκαν. The white poplar. Virgil, Aen. viii. 286. "Populeis adsunt evincti tempora ramis." Athletes were usually crowned with poplar, that tree being sacred to Hercules. Comp. Virgil, Ecl. vii. 61.

124. Κ' ἐδέχεσθε. I. e. ἀν ἐδέχεσθε. — Ταδ' ἦς. Supply ἀν here, and also in vs. 126. 128. Comp. vs. 90. —

Εὗδον δ, αἴ κε μόνον τὸ καλὸν στόμα τεῦς ἐφίλασα·
Εἰ δ' ἄλλᾳ, μ' ὥθεῖτε, καὶ ἡ θύρα εἶχετο μοχλῷ,
Πάντως καὶ πελέκεις καὶ λαμπάδες ἥνθον ἐφ' ὑμέας.

Φράζεό μει τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

Νῦν δὲ χάριν μὲν ἔφαν τῷ Κύπριδι πρᾶτον ὁφείλεν· 130
Καὶ μετὰ τὰν Κύπριν τύ με δευτέρα ἐκ πυρὸς εἶλεν,
Ω γύναι, ἐσκαλέσασα τεὸν ποτὶ τοῦτο μέλαθρον,
Αὕτως ἡμίφλεκτον· Ἔρως δ' ἄρα καὶ Λιπαραίου
Πολλάκις Ἀφαίστοιο σέλας φλογερώτερον αἴθει.

Φράζεό μει τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα. 135
Κοῦτέ τι τῆνος ἐμὸν ἐπεμέμψατο μέσφα τοι ἐχθὲς,
Οὔτ' ἐγὼ αὖ τήνω· ἀλλ' ἥνθε μοι ἄ τε Φιλίστας 145
Μάτηρ τᾶς ἀμᾶς αὐλητρίδος, ἄ τε Μελιξοῦς,

126. Εὗδον. *I would have been content.* See vs. 124. Comp. Huschke on Tibullus, i. 1. 48. Schæfer on Soph. Oed. Col. 307. and Grotius on Cicero, Att. ii. 7. For εὗδον δ' Hermann conjectured εὖ δ' ήσ. Τεῦς, as well as τεῦ, is Doric for σοῦ. See Matth. Gr. Gr. § 145. 3.—128. Καὶ λαμπάδες. Horace, Od. iii. 26. 7.

“ Hic, hic ponite lucida
Funalia, et vectes, et arcus
Oppositis foribus minaces.”

Comp. Od. i. 25. 1. Tibullus, i. 1. 73.

130. Ἔφαν. For ἔφην, in the signification of a present, *I affirm.* Matth. Gr. Gr. § 212. 8. considers it a contraction of the third person plural.—131. Εἶλεν. Doric for εἶλον.—133. Αὕτως ἡμίφλεκτον. *Half-burnt as I am.* Comp. iii. 30. and Matth. Gr. Gr. § 601. and Buttmann's Lexilogus, p. 171. seqq. ed. Fishlake.—Ἐρως δ' ἄρα. *For love naturally kindles a flame more burning even than, &c.* The primary signification of ἄρα is therefore; whence various other meanings are deduced: *then, thus, for, indeed, perhaps, &c.* It is generally employed to denote the

consequence drawn from a previous statement. Sometimes it serves to connect a proposition with what follows; and sometimes, when it appears to have no such power, it has the force of the Latin “ *rite*,” or “ *ex ordine*,” *conformably to nature, or propriety.* Hence *naturally*, as in the present passage.—134. Ἀφαίστοιο. *Vulcan, for fire, is frequently used both in Greek and Latin.* Comp. Homer, Il. B. 426. Moschus, iii. 106.

144. Κοῦτέ τι τῆνος. Simætha now mentions the *discovery* of her lover's perfidy: *And neither did he in any respect find fault with me, nor I on the other hand with him, up to yesterday:* i. e. though I have not seen Delphis during the last twelve days, yet I bore that patiently, and did not find fault with him, till I heard of his conduct yesterday. Casaubon and Harles understand ἐχθὲς in the sense of *lately.* But see the commentators on Homer, Il. B. 303. and Aristoph. Ran. 738. Ἐμὸν and μέσφα, are Doric for ἐμοί, μέχρι, or μέχρις. See Matth. Gr. Gr. § 145. 4. Ἐχθὲς is a poetical form for χθὲς.—146. Τᾶς ἀμᾶς. Doric for

Σάμερον, ἀνίκα πέρ τε ποτ' οὐρανὸν ἔτρεχον Ἰπποι,
 Ἀῶ τὰν ῥοδόπαχυν ἀπ' Ὡκεανοῖο φέροισσαι.
 Κῆπέ μοι ἄλλα τε πολλὰ καὶ ὡς ἄρα Δέλφις ἔραται.
 Ταῦτά μοι ἀξείνα μυθήσατο· ἔστι δὲ ἀλαθής.
 Ἡ γάρ μοι καὶ τρὶς καὶ τετράκις ἄλλοτε ἐφοίτη, 155
 Καὶ παρ' ἐμὸν ἐτίθει τὰν Δωρίδα πολλάκις ὅλπαν.
 Νῦν δέ τε δωδεκαταῖος ἀφ' ὧτέ νιν οὐδέποκ' εἶδον.
 Ἡρ' οὐκ ἄλλό τι τερπνὸν ἔχει, ἀμῶν δὲ λέλασται;
 Νῦν μὲν τοῖς φίλτροις καταθύσομαι· αἰ δὲ ἔτι κῆμε
 Λυπῇ, τὰν Ἀΐδαο πύλαν, ναὶ Μοῖρας, ἀραξεῖ. 160
 Τοῖα οἱ ἐν κίστᾳ κακὰ φάρμακα φαμὶ φυλάσσει,
 Ἀστυρίω, δέσποινα, παρὰ ξείνοιο μαθοῖσα.

τῆς ἐμῆς. — Ἄ τε Μελιξοῦς. Supply μήτηρ: *And she too, the mother of Melixos.* — 147. Σάμερον. Doric for σῆμερον, in Attic τῆμερον, i. e. ταῦτη τῇ ημέρᾳ. — Ἀνίκα. Doric for ἡνίκα. — Ἰπποι. Supply ἡλίου. — 148. Ἀῶ. Davis, on Cicero de Nat. Deor. p. 65, 66., takes ἡώς here for the sun, comparing Musæus, vs. 110. 288. and Callimachus, Hymn. Dian. vs. 249.

149. Κῆπε. Doric for καὶ εἶπε. — Καὶ ὡς ἄρα. Comp. vs. 133. — Ἐράται. *Is in love.* Comp. i. 78. This, as Hermann observes, is contrary to metre, and ἔραται, which Brunck has received, is repugnant to usage; because ἔραμαι in the present tense has always a passive signification, although the other tenses are used to supply the defect of the active ἔρα. Comp. Matth. Gr. Gr. § 234. § 350. Herod. i. 96. He thinks it should be ἔρᾳ τεῦ, *loves somebody.* Comp. Herod. i. 19.

154. Ἄξείνα. For ἡ ξένη, “amica.” — 155. Ἡ γάρ. The particle ἡ here has the force of ἀληθῶς, ὅντως. Harles says it signifies “omnino,” and refers to Hoogeveen, p. 482. ed. pr. — ἐφοίτη. The Dorians, instead of contracting *ae* of the third person sing. *imperf.* into *a*, use the contraction *η*.

Comp. v. 42. xix. 3. Matth. Gr. Gr. § 49. Obs. 2. § 201. 5. — 156. Ἐμὸν. Comp. vs. 144. — Ὀλπαν. *His oil-flask, which he usually carried to the palestra.* Comp. Horace, Od. i. 8. 8. — 157. Δωδεκαταῖος. Comp. vs. 4. — Οὐδέποκα. Comp. i. 24. 66. ii. 45. 158. Ἡρ' οὐκ ἄλλο. Comp. i. 98. Τὶ τερπνὸν here is equivalent to the Latin “delicie,” *a darling.* — ἀμῶν δὲ λέλασται. Doric for ἀμῶν δέ λέλησται. Comp. viii. 25. xv. 94. Matth. Gr. Gr. § 145. 7. § 242. — 159. Τοῖς φίλτροις. Comp. ii. 1. 3. 10. Virgil, Ecl. viii. 102. “His ego Daphnīm Aggrediar.” — Κῆμε. Doric for καὶ ἐμέ. — 160. Ἀΐδαο. Genitive Aeolic for Ἀΐδου. — Μοῖρας, ἀραξεῖ. Doric for Μοῖρας, ἀραξεῖ. Comp. vs. 6. and Callimachus, Hymn. Apol. Μοῖρας takes a circumflex, because the final is short in the Doric dialect.

161. Κίστᾳ. Doric for κίστῃ. Κίστῃ properly signifies *a wicker basket*; but here it means *a gallipot*. See Toup on Idyl xxvi. 7. *A chest* is called *kist* by the multitude in Lancashire. — Φαμί. Doric for φημί. — 162. Ἀστυρίω. Virgil, Ecl. viii. 95. “Has herbas atque hæc Ponto mihi lecta venena Ipse dedit Μοερις; nas-

Αλλὰ τὸ μὲν χαίροισα ποτ' Ωκεανὸν τρέπε πώλους,
Πότνι· ἐγὼ δὲ οἰσῶ τὸν ἐμὸν πόνον, ὥσπερ ὑπέσταν.
Χαῖρε, Σελαναία λιπαρόχροε· χαίρετε δὲ, ἄλλοι 165
Ἄστέρες, εὐχήλοιο κατ' ἄντυγα νυκτὸς ὄπαδοι.

cuntur plurima Ponto." Comp. Tibullus, i. 5. 15. Euripides, Med. 715. Herod. ii. 85. The Assyrians were notorious sorcerers.—*Δέσποινα*. She addresses the Moon.

163. Αλλὰ τύ. Comp. i. 2. 4. 10. —*Χαίροισα τρέπε*. *Farewell, and turn*, &c. This is similar to *χαίρων θει* in Euripides, Phœn. 935. —*Πώλους*. Tibullus also, ii. 1. 87. gives a chariot and horses to the night: "Ludite, jam Nox jungit equos, currumque sequuntur Matris lascivo sidera fulva choro." — 164. Εγὼ δὲ οἰσῶ. *I will bear my grief as I have undertaken it*, i. e. according to the proverb: "As I have made my bed, so will I lie." So this verse is generally interpreted; and so Polwhele: "For, as I've borne my griefs, I yet will bear." Harles says *ἥσπερ ὑπέσταν* is "ut promisi," comparing Euripides, Iphig. Aul. 530. and

Il. iv. 267. Valcken. proposes *ἥσπερ ὑπέσταν*, "cui me subjeci." Jacobs conjectured *ἐγὼ δὲ αὐτσισ τὸν ἐμὸν πόνον*, &c. which he explains thus: "Equidem laborem a me suscepit ita perficiam et absolvam, ut promisi." *I will complete the magic rites as I have promised, and devote him to death unless he return.* Finkenstein elicits the same sense from the common reading. Finally, Bergler on Alciphron, i. 27. p. 112. explains it, "Ego vero feram meum dolorem, ut suscepi, *ἥσπερ ὑπέσταν*, sc. *αὐτῷ*." This is not condemned by Kiessling.

165. Χαῖρε. Comp. Anaereon, i. 10. — 166. Εὐκήλοιο. Tibullus seems to have imitated this in the passage just quoted. —*Ἄντυγα*. *Ἄντυξ* here signifies a chariot. Comp. Homer, Il. A. 535.

ΑΓΠΟ'ΛΟΣ, Ἡ ἈΜΑΡΤΛΛΓΣ, Ἡ ΚΩΜΑΣΤΗΣ.

ΕΙΓΔΥΛΛΙΟΝ γ'.

Κωμάσδω ποτὶ τὰν Ἀμαρυλλίδα, ταὶ δέ μοι αἴγες
Βόσκονται κατ' ὄρος, καὶ ὁ Τίτυρος αὐτὰς ἐλαύνει.
Τίτυρ', ἐμὸν τὸ καλὸν πεφιλαμένε, Βόσκε τὰς αἴγας,
Καὶ ποτὶ τὰν κράναν ἄγε, Τίτυρε καὶ τὸν ἐνόρχαν
Τὸν Λιθυκὸν κνάκωνα φυλάσσεο, μή τυ κορύξῃ. 5
Ὦ χαρίεσσ' Ἀμαρυλλί, τί μ' οὐκ ἔτι τοῦτο κατ' ἄντρον
Παρκύπτοισα καλεῖς τὸν ἐρωτύλον; η̄ ρά με μισεῖς;

ΚΩΜΑΣΤΗΣ. THE SERENADER. *Κωμαστῆς*, according to Hesychius, signifies a shepherd, who dances and sings at the same time. This, as well as the former Idyl, represents distracted love, in many abrupt and beautiful transitions of passion. Here also the reader's attention is confined to the action and speech of a single personage. A goatherd declares his love for *Amaryllis*, deplores her cruelty, extols her charms, entreats a return of affection, and in despair resolves to drown himself.

1. *Κωμάσδω.* *I go serenading to Amaryllis*; properly, *I go singing and dancing to, &c.* — *Ταὶ δέ.* Comp. i. 9. — 2. *Βόσκονται κατ' ὄρος.* Comp. v. 103. Virgil, *Georg.* iii. 314. “*Pascuntur vero sylvas et summa Lycaeū.*” — *Αὐτάς.* The final of this word is short in Doric. Comp. i. 134. ii. 160. — 3. *Τίτυρ' ἐμίν.* Virgil has closely copied this passage, *Ecl. ix. 23.* “*Tityre, dum redeo, brevis est via: pasce capellas, Et potum pastas age, Tityre, et inter agendum Occursare capro, cornu ferit ille, caveto.*” Martyn fan-

cies from this that the Latin bard was at one time engaged in translating Theocritus! Comp. A. Gell. ix. 9. — *Ἐμίν.* Comp. ii. 144. — *Τὸν καλὸν πεφιλαμένε.* *Dearly beloved.* Comp. i. 41. Callimachus, *Epigr.* 56. Matth. Gr. Gr. § 446. 7. — 4. *Τὸν ἐνόρχαν κνάκωνα.* *The tawney coloured he-goat.* Some interpret this simply a *ridgil*, or a *ram*; others translate *κνάκωνα*, “*caprum*”; others again, as Vossius, render it *mit weisslichen zotten*, “*with whitish shaggy hair.*” See the commentators, and a note of Thysius on the passage of Aulus Gellius above referred to, *Variorum ed.* p. 551. *Κνάκωνα* is Doric for *κνήκωνα*. — 5. *Μή τυ.* Comp. i. 56.

7. *Παρκύπτοισα.* Doric and poet. for *παρακύπτοντα*, *peeping forth*, i. e. stooping and taking a side-glance from the cave. Portus translates it “*procumbens.*” *Παρακύπτειν* properly signifies to *stoop and peep side-ways* into a place in passing by; or, to *stoop and look stealthily out of a place.* Comp. Aristophanes, *Thesm.* 797. D'Orville on *Chariton*, ii. 4. p. 177. and the com-

Η ρά γέ τοι σιμδς καταφαίνομαι ἔγγύθεν ἥμεν,
Νύμφα, καὶ προγένειος; ἀπάγξασθαι με ποιησεῖς.
'Ηνίδε τοι δέκα μᾶλα φέρω· τηνῶθε καθεῖλον, 10
"Ω μ' ἐκέλευ καθελεῖν τύ· καὶ αὔριον ἄλλα τοι οἰσῶ.
Θᾶσαι μὰν θυμαλγὲς ἐμὸν ἄχος· αἴθε γενοίμαν
'Α βομβεῦσα μέλισσα, καὶ ἐσ τεὸν ἄντρον ίκοίμαν,
Τὸν κισσὸν διαδὺς καὶ τὰν πτέριν, ἢ τὸ πυκάσδῃ.
Νῦν ἔγνων τὸν "Ερωτα· βαρὺς θεός· η ρά λεαίνας 15
Μασδὸν ἐθήλαξε, δρυμῷ τέ μιν ἔτραφε μάτηρ.
"Ος με κατασμύχων καὶ ἐσ ὄστεον ἄχρις ίάπτει.
"Ω τὸ καλὸν ποθορεῦσα, τὸ πᾶν λίθος· ὡς κυανόφρυ

mentators on Demosthenes, Philip. i. 9.—"Η ρά με μσεῖς. The particle η here is equivalent to the Latin "num :" Do you then hate me? Virgil, Ecl. viii. 33. "Dumque tibi est odio mea fistula, dumque capellæ, Hirsutumque supercilium, promissaque barba." — 8. Ήμεν. Comp. ii. 41.—9. ἀπάγξασθαι με. Virgil, Ecl. ii. 7. "Mori me denique cuges."

10. Ήνίδε. Comp. i. 149.—Δέκα μᾶλα. Comp. ii. 120. Virgil, Ecl. iii. 70. "Sylvestri ex arbore lecta Aurea mala decem misi; cras altera mittam." — Τηνῶθε . . . ω. Doric for κεῖθεν, δθεν, "illinc, unde." See Becker, Anecd. Gr. iii. p. 1423.—11. Εκέλευ. Doric for ἐκέλου, second person imperf. of κέλομαι, a poetical form of κελεύω.—12. Θᾶσαι. Comp. i. 149.—Αἴθε γενοίμαν. Comp. Anacreon, xx. 5. seqq. and the imitations cited by Barnes and Longepierre. Add Shakespeare, Romeo and Juliet. ii. 2. 22.—13. 'Α βομβεῦσα. That bee which is humming. Comp. vs. 32. i. 107. Harles supposes the goatherd points to a passing bee. For the use of the article with a participle, see Matth. Gr. Gr. § 270, 271.—14. Τὰν πτέριν. "The ancient shepherds used to recline on beds of fern, because they imagined that the smell of it

would drive away serpents." Fawkes. Neither snakes nor adders of the present day seem to have any antipathy to it.

15. Νῦν ἔγνων. Theocritus had in his mind the following from Homer, Il. II. 33. Οὐκ ἄρα σοι γε πατὴρ ἦν ἵππότα Πηλεὺς, Οὐδὲ Θέτις μήτηρ γλαυκὴ δέ σε τίκτε θάλασσα, Πέτραι τ' ἡρίθατοι δτι τοις νόος ἔστιν ἀπηγῆς. Virgil, Ecl. viii. 43. "Nunc seio, quid sit Amor: duris in cotibus illum Aut Tmaros, aut Rhodope, aut extremi Garamantes Nec generis nostri puerum nec sanguinis edunt." Comp. Aen. iv. 366. Pope, Pastoral iii. 89. Rambler, No. 37.—Βαρὺς θεός. Comp. Anacreon, xlvi. 1. seqq. Tibullus, iii. 4. 72.—Η ρά. Comp. i. 16. ii. 6.—16. Δρυμῷ τε. Comp. Homer, Il. II. 302.—17. Κατασμύχων. Slowly consuming. Κατασμύχειν properly signifies to consume in a smouldering fire, i. e. in a smothered fire without vent or blaze. Comp. Horace, Od. i. 13. 8. iii. 19. 28. Tibullus, i. 4. 81. and Sappho's Ode in the tenth chapter of Longinus, vs. 9. 10.

18. Τὸ καλόν. Beautifully, sweetly: so τὸ πᾶν, wholly. In Lucian's Judgment of the Goddesses, Paris is called τὸ πᾶν βουκόλος. Comp. vs. 3. i. 41. Matth. Gr. Gr. § 446. 7.—Ποθορεῦσα.

Νύμφα, πρόσπτυξαί με τὸν αἰπόλον, ὡς τυ φιλάσω.
 20. Εστι καὶ ἐν χειροῖσι φιλάμασιν ἀδέα τέρψις.
 Τὸν στέφανον τῖλαι με κατ' αὐτίκα λεπτὰ ποιησεῖς,
 Τόν τοι ἐγών, Ἀμαρυλλὶ φίλα, κισσοῖ φυλάσσω,
 Ἐμπλέξας καλύκεσσι καὶ εὐδόμοισι σελίνοις.
 25. Ω μοι ἐγώ, τί πάθω; τί ὁ δύσσοος; οὐχ ὑπακούεις;
 Τὰν βαίταν ἀποδὺς ἐς κύματα τῆνα ἀλεῦμαι,
 26. Ωπερ τὰς θύννως σκοπιάζεται Ὁλπις ὁ γριπεύς.
 Κῆκα δὴ ποθάνω, τό γε μὰν τεὸν ἀδὺ τέτυκται.
 27. Εγνων πρὸν, ὅκα μεν μεμναμένω εἰ φιλέεις με,

Doric for πρεσοροῦσα. Comp. i. 36. Matth. Gr. Gr. § 202. 12.—Ω κνανδρρυ. Comp. vs. 35. Anacreon, xxviii. 13. xxix. 10.—19. Ως τν. Comp. i. 56.

20. Εστι καὶ. This verse seems to be taken from an ancient proverb. It occurs again in Idyl xxvii. 4.—Ἀδέα τέρψις. See Matth. Gr. Gr. § 119. 1.

21. Τὸν στέφανον. Constr. ποιήσεις με αὐτίκα κατατίλαι τὸν στέφανον εἰς λεπτά. Heinsius arranges the words thus: αὐτίκα ποιήσεις με τῖλαι τὸν στέφανον κατὰ λεπτά. Casaubon on Atheneus, p. 561. shows that λεπτά is εἰς λεπτὰ μέρη, into tatters, or shreds.—

22. Κισσοῖ. This is the genitive of the material. The garland was composed of ivy, interwoven with rose-buds and parsley. Schreber, however, makes it the genitive after καλύκεσσι, and translates them *Eρμεικηνορην*, “ivy-buds.”—23. Καλύκεσσι. Κάλυξ is properly *an unblown flower, a bud*; in poetry generally *a rose-bud*. Comp. Aeschylus, Agam. 1384. D'Orville on Chariton, p. 508. ed. Lips.—Σελίνοις. Virgil, Ecl. vi. 68. “Floribus atque apio crines ornatus amaro.” Rutherford thinks σέλινον the “*Apium graveolens*” of Linnaeus, *smallage*, or *water-parsley*.—24. Ω μοι ἐγώ. From Homer, Il. A. 404. Virgil, Ecl. ii. 58. “*Heu! heu! quid volui misero mihi?*”

Thus also the old song: “Oh dear! what shall become of me?” Δύσσοος, “perditus,” *undone*, occurs at present only in Theocritus. Comp. iv. 45.

25. Τὰν βαίταν. *My goat-skin.* The clothing of the Sicilian shepherds and goatherds usually consisted of skins. See Lennep on Coluthus, vs. 105.—Ἐς κύματα. Virgil, Ecl. viii. 59. “Præceps aërii specula de montis in undas Deferar.” So also Sannazarius Ecl. iii. “Jam saxo me me ex illo demittere in undas Præcipitem jubet ipse furor.”—26. Τὰς θύννως. Doric for τοὺς θύννους. In order to catch tunnies, which abound on the coast of Sicily, the fishermen station a watchman on the highest rocks, that project over the sea, to observe the arrival of the fish, and give the signal for drawing. Comp. Oppian, Halieut. iii. 620 seqq.

27. Κῆκα δὴ. Doric for καὶ εἴκε &c. And if I should then die, this assuredly is your delight, i. e. you will most certainly be delighted. Δὴ for the common reading μὰ, or μὴ, is the correction of Graefe, and also of Thomas Briggs in Gaisford's edition. For the particles γε μὰν, see i. 71. and 95.

28. Εγνων πρὸν. Comp. ii. 115.—Οκα μεν. Doric for δτε μον μεμνημένου, when as I was guessing, &c. Comp. i. 66. Μεν is an Ionic, Αἰοίς.

Οὐδὲ τὸ τηλέφιλον ποτιμαξάμενον πλατάγησεν,
 'Αλλ' αὕτως ἀπαλῷ ποτὶ πάχεϊ ἐξεμαράνθη. 30
 Εἶπε καὶ Ἀγροιῷ τάλαθέα κοσκινόμαντις,
 'Α πρὰν ποιολογεῦσα παραιβάτις, οὐγεκ' ἐγὼ μὲν
 Τὸν δλος ἀγκειμαι· τὸ δέ μεν λόγον οὐδένα ποιῆ.
 'Η μάν τοι λευκὰν διδυματόκον αἴγα φυλάσσω,
 Τάν με καὶ ἡ Μέρμυνωνος Ἐριθακὶς ἡ μελανόχρως 35

and Doric form.—29. Οὐδὲ τὸ τηλέφιλον. “By one prophetic orpine-leaf I found Your chang'd affection, for it gave no sound, Though on my hand struck hollow as it lay; But quickly wither'd, like your love, away.” Fawkes. Τηλέφιλον, according to Martin, is the *orpine*, a low plant, whose branches trail on the ground: the leaves are small, roundish, and of a glaucus colour; the flowers small, and of a whitish green. Sprengel, i. 42. 174. supposes it to be “*Sedum Anacampseros*.” The leaves of this plant, as also of the poppy and anemone, were used by lovers in a species of divination: the leaf, laid on the thumb and forefinger, being smartly struck with the right hand, yielded a sound from which the sentiments of the loved object were guessed. If it produced a clear sound, it was a favourable sign; otherwise the case was hopeless. See Lampe de Cymbalis Veterum, i. 10.—Ποτιμαξάμενον. *Struck upon*. Hermann de Rat. Emend. Gr. Gr. p. 236. asserts that no example of a first aorist mid. can be produced in a signification really passive. Here is one, however, if the passage be not corrupt. Schneider in his Lexicon, under the word προσμάσσω, would read ποτιμαξαμένω. Meineke defends the reading in the text, citing Idyl. vii. 110. and Reisig, *Syntagm. Crit.* p. 22.—30. 'Αλλ' αὕτως. *But even thus*, i. e. without producing a sound. See Buttmann's *Lexilogus*, p. 171. seqq. ed. Fishl. Matth. Gr. Gr. § 601. and comp. ii. 133.—'Απαλῷ ποτὶ. They also made conjectures

from the colour or effect the leaf produced on the skin, when laid on the arm or wrist.

31. Ἀγροιῷ. *Agræo*, who told fortunes by means of a *sieve*. This kind of divination was practised chiefly to discover thieves. See Robinson's *Ant. Gr.* iii. 18. Butler in his *Hudibras* mentions “the Sieve and Sheers,” as having been practised by the celebrated Merlin.—32. 'Α πράν. *She who was lately gathering the ears*. Comp. ii. 15. For this use of the article see note on vs. 13.—Παραιβάτις. *A binder*, a hired female who follows the reapers, and binds the sheaves. For the various conjectures with respect to this verse, see Kiessling.—Οῦγεκα. For οὐ ἔνεκα, that I am wholly devoted to you.—33. Τὸν δλος. Comp. ii. 11.—Ἀγκειμαι. *Poet. for ἀνάκειμαι*.—Τὸ δέ μεν. Comp. ii. 61.

34. 'Η μάν. *Verily*. This combination is used in making a solemn assertion. Comp. iv. 14. Hoogeveen, and Viger, vii. § 7. 6. Virgil closely copies these lines, Ecl. ii. 40. “Præterea duo, nec tuta mihi valle repertū Caprioli, sparsis etiam nunc pellibus albo, Bina die siccant ovis ubera; quos tibi servo. Jampridem a me illos abducere Thestyli orat: Et faciet; quoniam sordent tibi munera nostra.” Comp. xi. 40.—35. Τάν με. Verbs of *asking* require a double accusative in Greek, as well as in Latin. See Matth. Gr. Gr. § 417. d.—'Α Μέρμυνωνος. *The daughter of Mermnon*. For μελανόχρως Hemsterhuis with great probability conjectured μελανόφρυς

Αἰτεῖ· καὶ δωσῶ οἱ, ἐπεὶ τύ μοι ἐνδιαθρύπτῃ.
 Ἀλλεται ὁφθαλμός μεν ὁ δεξιός· ἄρα γ' ἴδησῶ
 Αὐτάν; ἀσεῦμαι ποτὶ τὰν πίτυν ὥδ' ἀποκλινθείς·
 Καὶ κέ μ' ἵσως ποτίδοι, ἐπεὶ οὐκ ἀδαμαντία ἔντι.
 Ἰππομένης, ὅκα δὴ τὰν παρθένου ἥθελε γῆμαι, 40
 Μᾶλ' ἐν χερσὶν ἐλῶν δρόμου ἄνυεν· ἀ δ' Ἀταλάντα
 Ως ἴδεν, ως ἐμάνη, ως ἐς βαθὺν ἀλλετ' ἔρωτα.
 Τὰν ἀγέλαν χώ μάντις ἀπ' Ὀθρυος ἄγε Μελάμπους
 Ἐς Πύλου ἀ δὲ Βίαντος ἐν ἀγκοίησιν ἐκλίνθη,
 Μάτηρ ἀ χαρίεσσα περίφρονος Ἀλφεσιβοίας. 45
 Τὰν δὲ καλὰν Κυθέρειαν ἐν ὕρεσι μᾶλα νομεύων

Comp. vs. 18. iv. 58. It may however be argued that the epithet *μελανδρώς* is used for the purpose of working on the feelings of the obdurate Amaryllis; as in Virgil, Ecl. ii. 16. “Quamvis ille *niger*, quamvis tu *candidus essemus*.” — 36. Τύ μοι ἐνδιαθρύπτῃ. *You disdain me.* Θρύπτεσθαι, and ἐνδιαθρύπτεσθαι signify to be *luxurious*, or *depraved by luxury*; hence to be *capricious* and *disdainful*. Comp. Lucian's *Micyllus* and the *Cock*, c. 14. In Idyl vi. 15. διαθρύπτεσθαι signifies to *wanton*; and in Idyl xv. 99. to *make affected gestures*.

37. Ἀλλεται. *Palpitates*. Plautus, Pseud. i. 1. 105. “Nisi quia futurum est, ita supercilium salit.” The palpitation of the right eye was considered a lucky omen. See Potter's Arch. Gr. ii. 17. p. 338. and Eustathius on Iliad H. p. 547. 26. — ἄρα γ' ἴδησῶ. Comp. i. 98. ἴδησῶ is Doric future for *ἰδήσω*. See Hermann, Emend. Rat. Gr. Gr. p. 279. — 38. Αἰσεῦμαι. Fut. mid. Dor. for *ἀσομαι*. — Ὡδ' ἀποκλινθείς. *Having reclined here.* Virgil, Ecl. viii. 16. “Incumbens tereti Damon sic coepit olivæ.” Horace, Od. ii. 11. 14. “Sub hac Pinu jacentes sic temere.” By “oliva” in the Latin poet is to be understood the shepherd's crook. “Ωδε may be “sic” as in the

quotation from Horace.— 39. Καὶ κέ με. Comp. i. 6. We read a similar apostrophe in Tibullus, i. 1. 63. “Flebis: non tua sunt duro præcordia ferro Vincta, nec in tenero stat tibi corde silex.” He had told her before, vs. 18. that she was “all stone.” Such is the fickleness of lovers.

40. Ἰππομένης. Comp. Hyginus, Fab. 185. Apollodorus, iii. 9. Ovid, Met. x. 560. seqq. and Lempriere's Dictionary. To this fable Propertius alludes, i. 1. 9. seqq.— Ωκα. Comp. i. 66. — Γῆμαι. Doric for *γῆμαι*. — 42. Ως ἴδεν. Comp. ii. 82. Hoogeveen on ως, i. § 30. and Viger, viii. § 10. 4.— Ἐς βαθὺν. So Nonnus Dionys. xv. p. 209. ἐς βαθὺν ἥλθεν ἔρωτα. Apuleius, Met. viii. p. 509. “In profundam ruinam Cupidinis sese paulatim nescius præcipitaverat.”

43. Τὰν ἀγέλαν. The herd of Iphiclus. Propertius, ii. 3. 51. “Turpia perpessus vates est vincla Melampus, Cognitus Iphicli subripuisse boves: Quem non lucra, magis Pero formosa coëgit, Mox Amythaonia nupta futura domo.” — Χώ μάντις. Comp. i. 100. 138. For an account of the story alluded to here, see Bias and Perone in Lempriere's Classical Dictionary.— 44. Α δέ. Perone.

Ούχ οῦτως "Ωδωνις ἐπὶ πλέον ἄγαγε λύσσας,
 "Ωστ' οὐδὲ φθίμενόν μιν ἄτερ μασδοῖο τίθητι;
 Ζαλωτὸς μὲν ἐμὶν ὁ τὸν ἀτροπον ὑπνον ἰαύων
 'Ενδυμίων. Ζαλῶ δὲ, φίλα γύναι, 'Ιασίωνα. 50
 'Αλγέω τὰν κεφαλάν· τὸν δὲ οὐ μέλει· οὐκ ἔτ' ἀείδω,
 Κεισεῦμαι δὲ πεσών, καὶ τοὶ λύκοι ὥδέ μ' ἔδουται.
 'Ως μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο.

47. Ωδωνις. Comp. i. 109.—'Επὶ πλέον λύσσας. *To the height of frenzy.* Comp. i. 20. and see Boden on Longus, Past. ii. 5. p. 166.—48. "Ωστ' οὐδέ. "Nor dead dismiss'd him from her warm embrace." Fawkes. Comp. Bion's Epitaph on Adonis, vs. 45. seqq. —'Ατερ. A poetical adverb for *χωρὶς*, or *ἄνευ*, *apart from*. —Τίθητι. Doric for *τίθησι*. Here the present tense is put for the aorist. See the commentators on Euripides, Hec. 641. 1116. Phœn. 824. Med. 951. 1138. Buttmann and Hermann on Sophocles, Philoct. 371. and Matth. Gr. Gr. § 504. 1. —49. Ζαλωτὸς ἐμὶν. *Is deemed happy by me.* So in the next verse,

ζαλῶ, *I deem happy.* Ζαλωτὸς is Doric for ζηλωτός. Comp. ii. 144. 'Ιασέων is a poetical verb for *κοιμάσθαι*. —50. 'Ενδυμίων. Comp. Pausanias, v. 1. vi. 20. and the Scholiast on Apollonius Rhod. iv. 57.—'Ιασίωνα. Comp. Apollodorus, iii. 12. 1. Diodorus Sic. v. 49. 77. and Ovid, Am. iii. 10. 25. 52. Τὸν δὲ οὐ μέλει. Comp. ii. 11. Virgil, Ecl. x. 28. "Amor non talia curat." —53. Κεισεῦμαι. For *κείσομαι*. Both are Doric for the future *κείσομαι*. —Τοὶ λύκοι. Comp. i. 80.—"Ωδε. Comp. i. 106.—54. 'Ως μέλι. Horace, Sat. ii. 6. 32. "Hoc juvat, et meli est." Comp. i. 7.

ΝΟΜΕΓΣ.

ΕΙΔΥΛΛΙΟΝ δ.

ΒΑΤΤΟΣ ΚΑΙ ΚΟΡΥΔΩΝ.

ΒΑΤΤΟΣ.

Εἰπέ μοι, ὁ Κορύδων, τίνος αἱ βόες; ήταν Φιλώνδα;

ΚΟΡΥΔΩΝ.

Οὐχ, ἀλλ' Αἴγανος· βόσκεν δέ μοι αὐτὰς ἔδωκεν.

ΒΑΤΤΟΣ.

Τί πά ψε κρύβδαν τὰ ποθέσπερα πᾶσας ἀμέλγεις;

ΚΟΡΥΔΩΝ.

Αλλ' ὁ γέρων ὑφίητι τὰ μοσχία κῆμε φυλάσσει.

ΝΟΜΕΙΣ. THE SHEPHERDS. This Idyl consists of a low, vulgar dialogue between two hirelings, Battus a shepherd and Corydon a cowherd. The apostrophe of Battus to the deceased Amaryllis, on Corydon's naming her, is very natural, and makes amends for the rest.

1. *Εἰπέ μοι.* Virgil expresses this almost in the same words, Ecl. iii. 1. "Dic mihi, Damæta, cujum pecus? an Melibœi? Non, verum ἈἘγον; nuper mihi tradidit ἈἘγον." — *Τί δα.* Comp. iii. 7. Φιλώνδα is a Doric genitive for Φιλώνδου. Comp. v. 114.

2. *Βόσκεν.* Doric for βόσκειν. See Matth. Gr. Gr. § 202. 11. and comp. v. 103.

3. *Τί πά ψε.* Do you ever secretly

milk them? This kind of theft, as Heinsius observes, was peculiar to hiring shepherds and cowherds. Virgil, Ecl. iii. 5. "Hic alienus oves custos bis mulget in hora." Comp. iii. 7. vii. 149. Πα is Doric for πη, an enclitic without any proper accent, and signifying *by any means, some way, somehow, ever.* See Hoogeveen. Ψε is Doric for αὐτὰς, and as being an enclitic has no accent here. See Matth. Gr. Gr. § 15. p. 46. — *Τὰ ποθέσπερα.* Comp. v. 113.

4. *Αλλά.* Οὐδαμῶς is to be supplied before ἀλλά. — *Τοφίητι.* Doric for ὑφίησι, *lets the calves to them.* Comp. Homer, Odyss. i. 309. Ο γέρων means the father of ἈἘγον.

ΒΑΤΤΟΣ.

Αὐτὸς δὲ ἐστίν τινα ἀφαντος ὁ βωκόλος ψέχετο χώραν; 5

ΚΟΡΥΔΩΝ.

Οὐκ ἀκούσας; ἄγων νιν ἐπ' Ἀλφεὸν ψέχετο Μίλων.

ΒΑΤΤΟΣ.

Καὶ πόκα τῆνος ἔλαιον ἐν ὁφθαλμοῖσιν ὀπώπη;

ΚΟΡΥΔΩΝ.

Φαντὶ νιν Ἡρακλῆι βίην καὶ κάρτος ἐρίσδεν.

ΒΑΤΤΟΣ.

Κημ' ἔφαθ' ἀ μάτηρ Πολυδεύκεος ἡμεν ἀμείνω.

ΚΟΡΥΔΩΝ.

Κωψέτ' ἔχων σκαπάναν τε καὶ εἴκατι τουτόθε μᾶλα. 10

5. *Αφαντος*. *Out of sight*. Comp. Anacreon, xxxiii. 4.6. *Ἄγων νιν ψέχετο*. *Took him away with him*. Comp. ii. 7.—*Ἐπ' Ἀλφεὸν*. I. e. to the Olympic games. See Potter's Arch. Gr. ii. 22. *The Alpheus*, which is the largest river in the Peloponnesus, flows by Pisa into the Ionian sea. Pisa was famous for having the Olympic games celebrated in its neighbourhood. Comp. Strabo, viii. 3. 12. and Pomponius Mela, ii. 3. 9.7. *Καὶ πόκα*. *And when had he ever seen athletic oil with his eyes?* Edwards' elucidation of this verse is truly polite and elegant: “And what business has he there, who knows no more of wrestling, than a cow does of a new shilling. Nay, I am sure on't—never saw such a thing as oil in his life!” Here *πόκα* is Doric for the interrogative *πότε*; “It was customary for the wrestlers, and other combatants at the Olympic games, to anoint themselves with oil, not only to render their limbs more supple, but likewise that their antagonists might not have any advantage over them.” Fawkes. *Ἐν ὁφθαλμοῖσιν δρᾶσθαι* is a phrase borrowedfrom Homer, Il. A. 587. Γ. 306. Comp. Porson on Euripides, Orest. 1018.—*Ὀπώπη*. A Doric form of what grammarians call the second pluperfect, or pluperfect mid. See Matth. Gr. Gr. § 198. 4. § 245. in δρᾶσθαι.8. *Φαντὶ*. Comp. ii. 45.—*Ἐρίσδεν*. Doric for *ἐρίζειν*. Comp. i. 24. Matth. Gr. Gr. § 202. 11.9. *Κῆμε*. Doric for *καὶ ἐμέ*.—*Ἡμεν*. Comp. ii. 41. What Battus says here is in ridicule of Ægon's being compared to Hercules. Erasmus thinks it an old proverb used to deride the absurdity of an undue preference.10. *Κψέτ' ἔχων*. *And he took with him*. Comp. ii. 7. *A spade* was the badge of a wrestler. See Casaubon, Lect. Theocr. c. 6.—*Εἴκατι τουτόθε μᾶλα*. Doric for *εἴκοσι ἐντεῦθεν μῆλα*. The twenty sheep, which Ægon took with him to Pisa, were doubtless for his support there during the time of his training, for sacrifice, for the entertainment of his friends, &c. Comp. vi. 34. This verse is a continuation of Corydon's discourse from vs. 8, for the cowherd pays no attention to what Battus says in vss. 9. 11.

ΒΑΤΤΟΣ.

Πείσαι τοι Μίλων καὶ τῶς λύκος αὐτίκα λυσσῆν.

ΚΟΡΥΔΩΝ.

Ταὶ δαμάλαι δ' αὐτὸν μυκώμεναι ἀδε ποθεῦντι.

ΒΑΤΤΟΣ.

Δειλαῖαι γ' αὗται. τὸν βωκόλον ὡς κακὸν εὔρον.

ΚΟΡΥΔΩΝ.

*Η μὰν δειλαῖαι γε καὶ οὐκ ἔτι λῶντι γέμεσθαι.

ΒΑΤΤΟΣ.

Τήνας μὲν δή τοι τᾶς πόρτιος αὐτὰ λέλειπται 15

Τώστέα. μὴ πρῶκας σιτίζεται, ὥσπερ ὁ τέττιξ;

ΚΟΡΥΔΩΝ.

Οὐ δᾶν· ἀλλ' ὁκὰ μέν μιν ἐπ' Αἰσάροιο νομεύω,

11. Πείσαι τοι. This is generally interpreted: "Persuaserit, credo, Milo vel lupis, ut statim rabiosi fiant." In order to make sense of which the Scholiast observes, that it is contrary to the nature of wolves to run mad. But wolves are naturally rabid and furious. Hence Kiessling explains it: To induce *Ægon* to aspire to the Olympic crown, there was no more need of persuasion, than to urge wolves to become rabid and furious. He was as naturally ambitious of the distinction of an athlete, as a wolf is prone to ferocity. The interpretation of Dahl seems preferable. He considers τῶς as put for ὡς, and construes it thus: *Milo* would persuade *Ægon* to become instantly, even as furious as wolves. This idea was suggested to Battus by the mention of the twenty sheep in the foregoing verse. For the various attempts at correcting this verse, see the editions of Dahl and Kiessling. — Λύκος. For λύκους. Comp. i. 90. Matth. Gr. Gr. § 69. 8. — Λυσσῆν. Doric for λυσσᾶν.

12. Ταὶ δαμάλαι. Comp. i. 75. — Ποθεῦντι. Doric for ποθοῦσι, are longing for him.

13. Δειλαῖαι. Virgil, Ecl. iii. 3. "O infelix semper oves."

14. *Η μάν. Assuredly. These particles are used to mark a positive assertion: they are sometimes used also in solemn asseveration. See Viger, viii. § 7. 6. and Homer, Il. K. 57. Comp. i. 71. — Οὐκ ἔτι λῶντι. Comp. Moschus, iii. 23, 24. Λῶντι is Doric for λῶσι, from λάω the same as ἔθελω. Comp. i. 12.

15. Τήνας μὲν δή τοι. Now truly of this calf bones only are left. Comp. Virgil, Ecl. iii. 102. For the particles μὲν δή, see Hoogeveen, Vossius on Aratus, Phœn. p. 7. Viger, viii. § 8. 9. seqq. Τοὶ here is for σοὶ, as Meineke has shown in his notes on Idyl xv., for as an adverb it cannot follow the particle δή. Πόρτις is a poetical word. — 16. Τώστέα. For τὰ δστέα. — Πρῶκας. Comp. Virgil, Ecl. v. 77.

17. Οὐ δᾶν. For οὐ μὰ τὴν γῆν. Comp. vii. 39. Æschylus, Prom. 570. The Æolians said δᾶ for γῆ. See Matth. Gr. Gr. § 15. — Ἀλλ' δκά. I. e. ἀλλὰ ξστιν δτέ. Comp. i. 36. and Hermann on Viger, p. 792. — Αἰσάροιο. The river Æsarūs formerly flowed through Croton, or Crotona, in

Καὶ μαλακῶ χόρτοιο καλὰν κώμιθα δίδωμι.
*Αλλοκα δὲ σκαίρει τὸ βαθύσκιον ἀμφὶ Λάτυμνον.

ΒΑΤΤΟΣ.

Λεπτὸς μὰν χῶ ταῦρος ὁ πύρριχος· αἴθε λάχοιεν 20
Τοὶ τῶ Λαμπριάδα, τοὶ δαμόται ὅκκα θύοντι
Τῷ Ἡρᾳ, τοιόνδε· κακοχράσμων γὰρ ὁ δῆμος.

ΚΟΡΥΔΩΝ.

Καὶ μὰν ἐσ στομάλιμνον ἐλαύνεται ἐσ τε τὰ Φύσκω,
Καὶ ποτὶ τὸν Νήαιθον, ὅπα καλὰ πάντα φύοντι,
Αἰγίπυρος, καὶ χνύζα, καὶ εὐώδης μελίτεια. 25

Calabria. It is called *Æsar* by the Latins, as in this verse from Ovid, Met. xv. 22. “I, pete diversi lapi-dosas *Æsaris undas.*” Comp. vs. 32.—18. *Καὶ μαλακῶ.* Comp. Virgil, Georg. iii. 321.—19. *Αλλοκα.* *At another time.* Comp. i. 36.—*Λάτυμνον.* *Latymnus*, a mountain which, according to some, is situate in the neighbourhood of Croton; others say in Laconia.

20. *Λεπτὸς.* Virgil, Ecl. iii. 100. “Heu, heu, quam pingui macer est mihi taurus in ervo.”—*Χῶ ταῦρος.* Comp. i. 100.—*Αἴθε λάχοιεν.* Battus wishes that the sons of Lampriades might obtain such a lean bull, when their burgesses sacrifice to Juno.—21. *Τῶ Λαμπριάδα.* Doric genitive for *τοῦ Λαμπριάδου*, from the nominative *Λαμπριάδης.* *Lampræ*, according to Suidas, were two boroughs of Attica, belonging to the tribe called *Ἐρεχθῆτες.* “Heinsius takes the Lampriadæ to have been the inhabitants of Lacinium, a promontory not far from Croton, where there was a celebrated temple erected to Juno. They formerly were opulent, but afterwards reduced to extreme penury and wretchedness.” Fawkes.—*Οκκα.* Doric for *ὄρε*, the *κ* being doubled poetically.—22. *Κακοχράσμων.* *Wretched.* The Sicilians

were in the habit of taunting the Athenians with their poverty, who, in turn, retorted by a charge of licentiousness. This word is peculiar to Theocritus.

23. *Καὶ μάν.* Comp. i. 71.—*Ἐσ στομάλιμνον.* *To the marsh*; properly *a lake formed by an irruption of the sea.* Comp. Strabo, iv. 1. 8. We are indebted to Casaubon, Lect. Theocr. c. 6. for this reading, which has since been found in one MS. All other MSS. and ancient editions have *ἐσ τὸ Μάλιμνον*, or *ἐσ τομάλιμνον.* Reiske adopts the former, supposing *Μάλιμνον* the name of a place now unknown. Kiessling conjectured *ἐσ τὰ Μαλίμνω.*—*Φύσκω.* *Physcus* was a mountain near Croton. Comp. Cellarius, G. A. ii. 9. The Scholiast supplies *μέρη.*—24. *Νήαιθον.* The herbage on the banks of *Neæthus*, now *Nieto*, is said by Swinburne, in his Travels in the Two Sicilies, to be incomparable. Comp. Cellarius, l. c. Lycophron, Alex. vs, 921. —*Οπρα καλὰ πάντα.* Virgil, Georg. iii. 143. “Saltibus in vacuis pascant, et plena secundum Flumina, muscus ubi et viridissima gramine ῥιπα.”—25. *Αἰγίπυρος.* Literally *goat's wheat.* It is generally translated *buckwheat.* Some think it means *thyme*; others suppose it to be the “*Ononis*”.

ΒΑΤΤΟΣ.

Φεῦ, Φεῦ· βασεῦνται καὶ ταὶ βόες, ὡς τάλαντα Αἴγας,
Εἰς Ἀΐδαν, ὅκα καὶ τὸ κακᾶς ἡράσσασι νίκας.
Χά σύριγξ εύρωτι παλύνεται, ἀν ποκ' ἔπαξας.

ΚΟΡΥΔΩΝ.

Οὐ τήνα γ', οὐ Νύμφας· ἐπεὶ ποτὶ Πῖσαν ἀφέρπων
Δῶρον ἐμίν νιν ἔλειπεν· ἐγὼ δέ τις εἰμὶ μελικτὰς, 30
Κηδὺ μὲν τὰ Γλαύκας ἀγκρούομαι, εὖ δὲ τὰ Πύρρω.
Αἰνέω τάν τε Κρότωνα· καλὰ πόλις ἡ τε Ζάκυνθος,

of the ancients. Comp. Theophrastus, Hist. Pl. ii. 9. Sprengel, Hist. R. H. tom. i. p. 127. Linn. Sp. Pl. p. 1006. — *Κύνξα*. Doric for *κόνυξα*, the herb *flea-bane*, called by botanists “ *Pulicaria*.” Comp. Diosc. iii. 136. Plin. N. H. xx. 16. xxi. 10. Linn. Sp. Pl. p. 1209, 1210. — *Μελίτεια*. Ορ μελίταια, called also *μελισσοθέτανον* and *μελισσόφυλλον*, *balm*. Comp. Diosc. iii. 118. Sprengel, i. 180. Some translate it *mint*.

26. *Βασεῦνται*. Doric for *βήσονται*. Comp. ii. 8. Matth. Gr. Gr. § 206. 5. and 226. “ Neither the commentators, nor translators of Theocritus seem to have noticed the peculiar propriety and beauty of the original; in which Corydon, describing the different places whither the cattle were driven for pasture, says, *They go sometimes to this place, sometimes to that*. Battus replies, *And they will go eis 'Aīdān*.” Polwhele. — 27. *Οκα καὶ τύ*. *Since even thou*, &c. Comp. i. 66. — *Ἡράσσασι*. Ion. Dor. and poet. for *ἥράπω*, 1 aor. mid. of *ἔράω*. See Matth. Gr. Gr. § 206. 1. The first aor. is often used in the sense of a present. Comp. ix. 36. Aristoph. Plut. 238. Sophocles, Aj. 536. Euripides, Med. 225. Orest. 1687. Matth. Gr. Gr. § 506. v. 1. and Viger, v. § 3. 11.

28. *Χά σύριγξ*. “ *Both the cows, &c. and the pipe*,” &c. Edwards. — *Εύρωτι παλύνεται*. *Will be covered*

with foulness. *Εύρωτις* corresponds with the Latin “ *situs*.” *Παλύνειν* properly signifies to *strew with meal*, or *flour*. *Παλύνεται* is present for future. Comp. Euripides, Med. 934. and Hoogeveen on Viger, v. § 3. 11. — *Αν ποκ' ἔπαξας*. For *ἢν ποτ' ἔπηξας*. Comp. i. 24. 66. — 29. *Οὐ Νύμφας*. Comp. vs. 17. — 30. *Δῶρον*. Virgil, Ecl. ii. 37. “ *Fistula, Damocetas dono mihi quam dedit olim*.” Comp. Longus, Past. i. p. 106. — *Ἐμίν νιν*. Comp. ii. 144. — *Ἐλειπεν*. Imperfect for aorist. See Hermann, Emend. Rat. Gr. Gr. p. 244. and Matth. Gr. Gr. § 505. — *Ἐγὼ δέ τις εἰμι*. *I too am a singer of some skill*. For this use of the pronoun *τις*, see Viger, iii. § 11. 14. Comp. xi. 79. The English word *somebody* is often used in the same signification. Comp. Acts, v. 36. Virgil, Ecl. ix. 32. “ *Et me fecere poëtam Pierides; sunt et mihi carmina*.” — 31. *Κηδὺ*. Doric for *καὶ εὖ*. — *Τὰ Γλαύκας*. Supply *ἔπη*, or *μέλη*. — *Ἀγκρούομαι*. Doric by syncope for *ἀνακρούομαι*.

32. *Αἰνέω τάν τε*. Reiske and Warton think this the commencement of some ancient pastoral song. Horace, Od. i. 7. 1. “ *Laudabunt alii claram Rhodon, aut Mitylenen*.” Edwards compares Virgil, Ecl. v. 86. The modern *Crotone* stands where anciently stood the city *Croton*; but it does not cover the same extent of ground. The river *Æsaros*, now *Esaro*, which flowed

Καὶ τὸ ποταῶν, τὸ Λακίνιον, ἐπερ ὁ πύχτας
Αἴγων ὄγδώκοντα μόνος κατεδαίσατο μάσδας.

Τηνεὶ καὶ τὸν ταῦρον ἀπ' ὥρεος ἀγε πιάξας 35
Τᾶς ὄπλᾶς, κῆδωκ' Ἀμαρυλλῖδι· ταὶ δὲ γυναικες
Μακρὸν ἀνάυσαν, χὼ βωκόλος ἔξεγέλαξεν.

ΒΑΤΤΟΣ.

“Ω χαρίεσσ’ Ἀμαρυλλί, μόνας σέθεν οὐδὲ θαυμίσας
Λασεύμεσθ· δσον αἴγες ἐμὸν φίλαι, δσον ἀπέσθας.

through the centre of the ancient city, runs at present in a shallow stony bed, at a considerable distance north of the gates. Comp. vs. 17. Cellarius, G. A. ii. 9. — “Α τε Ζάκυνθος. Here is an example of a vowel remaining short before the letter Z. Two other instances occur in Homer. But in Latin poetry a single example of a final short syllable made long before an initial Z is no where to be found. Numerous examples of the contrary may be produced. Comp. Virgil, AEn. iii. 270. Ovid, Epist. i. 87. Juvenal, v. 45. Martial, ii. 58. iv. 77. xi. 86. Ausonius, Prof. xiii. 3. xxii. 11. Manilius, iii. 624. I mention this merely because many scholars have of late attempted to apply the Greek canon to Latin poetry.—Zacynthus, now called Zante, was a city in the island of the same name. Comp. Livy, xxvi. 24. Cellarius, G. A. ii. 14.—33. Ποταῶν. Doric for προσηῶν, situated towards the east. In some editions this word is written with an i subscript.—Τὸ Λακίνιον. “Lacinium is a promontory not far from Croton, known in modern geography by the name of *Cape delle Colonne*, which, with the promontory of Salentum, or *St. Maria di Leuca*, forms the mouth of the Tarentine gulf, seventy miles wide. The land is very high:—rocks, coarse granite and breccia. On a point impending over the waves are some scattered stones, and a few regular courses of building, said to be the

ruins of the School of Pythagoras, and of the temple of Juno Lacinia.” Pol-wheel. — 34. Κατεδαίσατο. Devoured. Comp. Matth. Gr. Gr. § 229. Horace says of a glutton, Sat. ii. 8. 23. “Porcius infra, Ridiculus totas simul obsorbere placentas.” Athenæus, Philostratus, Ælian, and other ancient writers, tell wonderful stories concerning the appetite and strength of athletic performers. However, it is by no means probable that the thirty days preceding the exhibition were spent in gluttony. The competitors in the race and wrestling, whatever might be the case in boxing, were obliged to live abstemiously. Comp. vs. 10.

35. Τηνεὶ. Comp. i. 106.—Ἀπ' ὥρεος. Comp. i. 77. 115.—Πιάξας. Doric for πιάσας, from πιάσω. Comp. Ælian, V. H. xii. 22.—36. Κῆδωκε. Doric for καὶ ἔδωκε.—37. Χὼ βωκόλος. Comp. i. 20. 100. 138.

38. Ω χαρίεσσ’ Ἀμαρυλλί. Comp. iii. 6. This short and pathetic apostrophe to the deceased Amaryllis is beautifully introduced. — 39. Λασεύμεσθα. Doric for λησθμεθα, from λαυθάνω. — Ἐμίν. Comp. ii. 144.—Οστον. For τόσον, i. e. τοσοῦτον. Τόσον . . . τόσον are used in the same manner. Comp. Callimachus, Hymn. Apol. 94. Pindar, Nem. iv. 6. 8. The passage of Theocritus is elliptical, which Kiessling supplies thus: “Οσον αἱ αἴγες ἐμὸν φίλαι εἰσὶ, τοσοῦτο σὺ φίλη εἰς, η ἀπέσθης, i. e. ἀπέθανες.

Αὶ αἱ τῷ σκληρῷ μάλα δαίμονος, ὃς μ' ἐλελόγχει. 40

ΚΟΡΥΔΩΝ.

Θαρσεῖν χρὴ, φίλε Βάττε· τάχ' αὔριον ἔσσετ' ἄμεινον.
Ἐλπίδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ θανόντες.

Χῶ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δὲ ὕει.

ΒΑΤΤΟΣ.

Θαρσέω.—Βάλλε κάτωθε τὰ μοσχία· τᾶς γὰρ ἐλαίας

40. Αἱ αἱ τῷ σκληρῷ. “The genitive stands alone in exclamations, with and without an interjection, or a word that expresses admiration, indignation, compassion, &c. The article usually accompanies the substantive in the genitive, because the exclamation generally refers to a determinate case; not however in all cases.” Matth. Gr. Gr. § 371. The grammarians usually supply ἔνεκα. Gregorius Cor. gives the genitive without an interjection as Attic. Comp. x. 40. xv. 75. Sophocles, Aj. 908. Aristophanes, Nub. 1476. Xenophon, Cyrop. ii. 2. 3.—“Ος μ' ἐλελόγχει. An inverted structure for δν γ' ἐλελόγχειν, or δν γε λέλογχα, which I have obtained by lot. See Matth. Gr. Gr. § 242. and Stephens’ Thesaurus, under λαγχάνω.

41. Θαρσεῖν χρῆ. Corydon repeats three different proverbs, to cheer Battus, and alleviate his concern for the loss of Amaryllis.—Τάχ' αὔριον. Tibullus, ii. 6. 19. “Credula vitam Spes fovet, et melius cras fore semper ait.” Comp. Aristophanes, Plut. 344. and Stobæus, Flor. 109. p. 580. ed. Gesn.—42. Ἐλπίδες ἐν ζωοῖσιν. Cicero, Att. ix. 10. “Ægroti, dum anima est, spes esse dicitur.”—43. Χῶ Ζεὺς ἄλλοκα. Comp. vs. 37. i. 36. This verse seems to be copied from Theognis, v. 25. Οὐδὲ γὰρ δὲ Ζεὺς οὕτ' ὅων πάντεσσος ἀνδάνει οὕτ' ἀνέχων. We find the same sentiment in the Adagia of Erasmus, p. 261. “Nunc pluit,

et claro nunc Jupiter æthere fulget.” Thus also Horace, Od. ii. 10. 15.

“Informes hyemes reducit
Jupiter, idem

Summovet. Non, si male nunc, et olim
Sic erit.”

Comp. Hesiod, ‘Epy. 552. and Brunck’s Analecta, tom. iii. p. 157.

44. Βάλλε κάτωθε. Edwards’ note on this passage is so replete with elegance and refinement, that I cannot resist the temptation to insert it: “Battus accidentally turning his head, sees the calves browsing on the trees. He instantly cries out, βάλλε κάτωθε, &c., and, whilst he is uttering the first words, he and Corydon both set a running together; and when he has uttered the remaining words, both set a hooting together: σίτθ' δὲ λέπαργος.... σίτθ' δὲ Κυμαίθα, &c. Whity goes away before Battus gets to the olives; he, therefore, stops running, and stands still. Cymotha stays where she is, and stirs not an inch. Corydon, therefore, continues running towards her, and swears he will be the death of her!”—Βάλλε. Kiessling thinks this refers to throwing the crook, and cites the following from Homer, Il. Ψ. 845. “Οσσον τίς τ' ἔρ-ριψε καλαύροπα βουκόλος ἀνὴν, “Ηδε θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας. Κάτωθε, and before a vowel κάτωθεν, properly signifies *from below*, as in Aristophanes, Nub. 232. Æschylus, Pers. 683. Here it is used in the signification of κάτω, *downwards*. See

Τὸν θαλλὸν τρώγοντι τὰ δύσσοα. σίτθ' ὁ λέπαργος. 45

ΚΟΡΥΔΩΝ.

Σίτθ' ἀ Κυμαίθα ποτὶ τὸν λόφον· οὐκ ἐσακούεις;
 Ἡξῶ, ναὶ τὸν Πᾶνα, κακὸν τέλος αὐτίκα δωσῶν,
 Εἰ μὴ ἀπει τουτῶθεν· Τόδ' αὖ πάλιν ἀδε ποθέρπει.
 Αἴθ' ἦς μοι ροικὸν τὸ λαγωβόλον, ὥσ τυ πατάξω.

ΒΑΤΤΟΣ.

Θᾶσαι μ', ὡς Κορύδων, ποττῷ Διός· ἀ γὰρ ἄκανθα 50
 Ἀρμοῖ μ' ὥδ' ἐπάταξ ὑπὸ τὸ σφυρόν. ὡς δὲ Βαθεῖαι
 Τἀτρακτυλλίδες ἐντί. κακῶς ἀ πόρτις ὅλοιτο·
 Ἐς ταύταν ἐτύπαν χασμεύμενος. ἦ ρά γε λεύσσεις;

ΚΟΡΥΔΩΝ.

Ναί, ναί, τοῖς ὀνύχεσσιν ἔχω τέ νιν· ἀδε καὶ αὐτά.

the Doric Lexicon of Portus.—45. Τὸν θαλλὸν. Eustathius: Θαλλὸς, πᾶν τὸ ἐκ γῆς θάλλον, ἢ φυλλὰς, ἢ κλάδος δένδρου. Ἀττικὸς δὲ ιδίως τὸν τῆς ἔλαιας θαλλὸν λέγονταν.—Δύσσοα. “Improba,” “perdita:” *unlucky.* Comp. iii. 24.—Σίττα. A herdsman’s cry to his sheep, or cattle; used here in the signification of θᾶσσον ἀπελθε, *away!* Comp. v. 3. 100. viii. 69. Boden on Longus, p. 68. seqq. and Vossius on Virgil, Ecl. iii. 96.—Ο λέπαργος. *White-skinned:* the nominative for the vocative. Comp. D’Orville, Charit. p. 683. and Crit. Vann. vii. 2. p. 141. Koen on Gregorius Cor. de Dial. p. 117. and Matth. Gr. Gr. § 312. 1.

48. Τουτῶθεν. Doric, and peculiar to Theocritus, for ἐντεῦθεν.—Ἄδ πάλιν. *Back again:* a pleonasm. In this combination the former particle often signifies *on the contrary.* Comp. v. 149.—Ἄδε ποθέρπει. Doric for ἦδε προσέρπει, *comes hither.* — 49. Αἴθ’ ἦς. *O that I had my crooked staff!* Λαγωβόλον, *a staff for throwing at hares.* Comp. vii. 128. and Spanheim on

Callimachus, Hymn, Dian. 2.—“Ως τυ. Comp. i. 56.

50. Θᾶσαι με. Edwards translates this: “For God’s sake, Corydon, look here!” Comp. i. 149.—Ποττῷ Διός. “Per Jovem.” Ποττῷ is Doric for πρὸς τοῦ.—51. Ἀρμοῖ. *Just now.* Harles calls this a Syracusan word. See Griffiths on Æschylus, Prom. 615.—“Ωδε. Comp. i. 106. — Βαθεῖαι. The Scholiast says this is put for ὑπερμεγέθεις. While Battus is now speaking, Corydon is endeavouring to extract the thorn.—52. Τἀτρακτυλλίδες. Doric and poet. for αἱ ἀτρ. Ἀτρακτυλλίς, *the distaff thistle*, so called because its stalk was used for distaffs. It is the “Carthamus lanatus” of Linnæus, Sp. Pl. p. 1163. Comp. Sprengel, Hist. R. H. tom. i. p. 100.—53. Ἐσταύταν. *Whilst I was gaping at her I was wounded.* Χασμεύμενος is Doric and Ionic for χασμῶμενος. —“Η ρά γε. Comp. iii. 7.

54. ἔχω τέ νιν. For the position of the particle τέ in this verse, see Hermann on Euripides, Hec. 77.—“Ἄδε καὶ αὐτά. *And this is it!* Comp. i.

ΒΑΤΤΟΣ.

Οσσιχον ἔστι τὸ τύμα, καὶ ἀλίκον ἄνδρα δαμάσδει. 55

ΚΟΡΥΔΩΝ.

Εἰς ὅρος ὅκχ' ἔρπεις, μὴ ἀνάλιπος ἔρχεο, Βάττε.
Ἐν γὰρ ὅρει ράμνοι τε καὶ ἀσπάλαθοι κομόωντι.

65. For the pronoun *δδε*, see Schaefer, Mel. Crit. p. 77.

55. "Οσσιχον ἔστι. Comp. xix. 5, seqq. Meineke has shown that the word *δσσιχον* should be accented on the first syllable, though written otherwise in dictionaries.

56. "Οκχ' ἔρπεις. Comp. vs. 21. If a lenis precede an aspirate, such lenis is changed into an aspirate; but the same aspirate is not used twice together. Hence *δκχ'*, not *δχχ'*. See Matth. Gr. Gr. § 35. — 'Ανάλιπος. Doric for *ἀνήλιπος*. This word is written *νήλιπος* in Sophocles, ΟEd.

Col. 349.—57. 'Ράμνοι. *Thorn-trees*. The two kinds, *the white-thorn* and *the black-thorn*, are described in Theophrastus, iii. 17. and 18. Comp. Diosc. i. 119.—'Ασπάλαθοι. The *aspalathus* is a thorny shrub, of uncertain species. It is mentioned again xxiv. 87; also in Diosc. v. 19. and Theophrast. H. Pl. ix. 7., but without description. From Prosper Alpin de Pl. Ex. i. 6. 7. and Furlan on Theophrast. de Odor. p. 226. it seems to be the "Spartium spinosum" of Linnaeus. Comp. Sprengel, Hist. R. H. i. p. 45. 183.

‘ΟΔΟΙΠΟΡΟΙ Η ΒΟΥΚΟΛΙΑΣΤΑΙ,

ΕΙΓΔΥΛΛΙΟΝ ε'.

ΚΟΜΑΤΑΣ ΚΑΙ' ΛΑ'ΚΩΝ.

ΚΟΜΑΤΑΣ.

Αἴγες ἐμαῖ, τῆνον τὸν ποιμένα τὸν Συβαρίταν
Φεύγετε τὸν Λάκωνα· τό μεν νάκος ἔχθες ἔχλεψεν.

ΛΑ'ΚΩΝ.

Οὐκ ἀπὸ τᾶς κράνας σίττ' ἀμνίδες; οὐκ ἐσορῆτε
Τόν μεν τὰν σύριγγα πρώαν κλέψαντα Κομάταν;

ΚΟΜΑΤΑΣ.

Τὰν ποίαν σύριγγα; τὸ γὰρ πόκα, δῶλε Σιβύρτα, 5
Ἐκτάσω σύριγγα; τί δὲ οὐκέτι σὺν Κορύδωνι
Ἀρκεῖ τοι καλάμας αὐλὸν ποππύσδεν ἔχοντι;

‘ΟΔΟΙΠΟΡΟΙ. THE TRAVELLERS, or THE PASTORAL MINSTRELS. Here we have a dialogue between two clowns, Comates, a goatherd, and Lacon, a shepherd. They commence with a mutual interchange of abusive language, and coarse raillery; and at length contend in singing. Morson, a neighbouring woodman, becomes their umpire, and decides in favour of Comates. Virgil imitates this Idyl in his third Eclogue.

1. Τὸν Συβαρίταν. *Lacon the Sybarite.* *Sybaris* was an ancient city near Croton, in the bay of Tarentum, which once extended seven miles along the Crates, and gave law to four nations. Nothing of it now remains but a few fragments of aqueducts and tombs. The luxury and effeminacy of its in-

habitants was proverbial. See *Ælian*, V. H. xvi. 23. and *Swinburne's Travels in the Two Sicilies*.—2. Νάκος. *A goat-skin*, used by herdsmen as an outer garment, and also to sleep on. Comp. vs. 15. iii. 25.

3. Οὐκ ἀπὸ τᾶς. *Will ye not begone from the fountain?* So *Aristophanes, Acharn.* 872. Comp. iv. 45. *Ἀμνὸς*, “*agna*,” is a poetical word, and peculiar to *Theocritus*.

5. Τὰν ποίαν σύριγγα. *Virgil, Eccl.* iii. 25. “*Aut unquam tibi fistula cera Juneta fuit? non tu in triviis, indocte, solebas Stridenti miserum stipula disperdere carmen?*”—*Τὸ γὰρ πόκα.* Sarcastically. Comp. iv. 7.—Δῶλε. Doric for *δοῦλε*.—7. *Ἀρκεῖ τοι.* Comp. i. 146.—*Καλάμας.* *Milton, Lycidas*, vs. 123. “*Their lean and flashy songs*

ΛΑΪΚΩΝ.

Τάν μοι ἔδωκε Λάκων, ω̄ λεύθερε. τὸν δὲ τὸ ποῖον
Λάκων ἐκκλέψας ποκ' ἔβα νάκος; εἰπὲ Κοράτα·
Οὐδὲ γὰρ Εύμάρα τῷ δεσπότᾳ ἡς τοι ἐνεύδεν.

10

ΚΟΜΑΤΑΣ.

Τὸ Κροκύλος μοι ἔδωκε, τὸ ποικίλον, ἀνίκ' ἔθυσε
Ταῖς Νύμφαις τὰν αἴγα· τὸ δ', ω̄ κακὲ, καὶ τόκ' ἐτάχει
Βασκαίνων, καὶ νῦν με τὰ λοίσθια γυμνὸν ἔθηκας.

ΛΑΪΚΩΝ.

Οὐ μάν, οὐ τὸν Πᾶνα τὸν ἄκτιον, οὐ σέ γε Λάκων
Τὰν βαίταν ἀπέδυστος ὁ Καλαίθιδος, ἡ κατὰ τήνας 15
Ταῖς πέτρας, ω̄ νθρωπε, μανεῖς ἐς Κράθιν ἀλοίμαν.

ΚΟΜΑΤΑΣ.

Οὐ μάν, οὐ ταύτας τὰς λιμνάδας, ω̄ γαθὲ, Νύμφας,

Grate on their scrannel pipes of wretched straw." — Ποππύσδεν. Doric for ποππύζειν, to squeak. For this he uses ποππυλιάσδειν, vs. 89.

8. Τάν μοι ἔδωκε. Virgil, Ecl. ii. 37. "Damocetas dono mihi quam dedit olim." — Ω̄ λεύθερε. Comates had called Lacon a slave: the latter now retorts with bitter sarcasm. — Τὸν δέ. Comp. ii. 11. — 9. Ἐκκλέψας ἔβα. For this formula see Viger, vi. § 1. 14. and vi. § 2. 1. seqq. — Ποκά. Comp. i. 24. ii. 45. — 10. Εύμάρα. Supply νάκος. Eumaras was Comates' master. The Scholiast incorrectly reads εύμάρα, and explains it by δέρμα. — Ήσ τοι. Comp. ii. 90. iv. 49. Τοι is Doric for σοι, the dative put for the genitive after δεσπότᾳ, as is common in the poets. Gregorius, Cor. rightly explains it: Οὐκ ἡν δὲ τῷ δεσπότῃ σοῦ ἐγκοιμᾶσθαι. See Matth. Gr. Gr. § 202. 11.

11. Τό μοι ἔδωκε. Supply νάκος: The speckled goat-skin, which, &c. — Αύίκα. Comp. ii. 147. — 12. Τὸ δ', ω̄ κακέ. Virgil, Ecl. iii. 13. "Quæ tu, perverse Menalca, Et, cum vidisti puerο donata, dolebas." — 13. Τὰ λοίσθια.

Supply κατά. This is used poetically for τὰ τελενταῖα, or, what is more usual, τὰ τελενταῖον.

14. Οὐ μάν. Assuredly not — no, I swear by Pan, the guardian of our shores, &c. Pan is called ἄκτιος, because altars and temples were often erected to him on the shore, where he was worshipped. Comp. Apoll. Rhod. i. 359. ii. 691. Æschylus, Pers. 448. and Brunck's Analecta, tom. ii. p. 238. Ep. 7. — 15. Τὰν βαίταν. The same as τὸ νάκος. Comp. iii. 25. — Ο Καλαίθιδος. I, the son of Calæthis. — 16. Εἰς Κράθιν ἀλοίμαν. May I leap into the Crathis. The river Crathis is said to have derived its name from a goatherd; concerning whom a strange fable is related by Ælian, V. H. vi. 42: The water of the Crathis was said to give a yellow colour to the hair and beard of those who drank it. Comp. Ovid, Met. xiv. 315. and Pausan. vii. 25. Near this river was a temple sacred to Pan. Comp. Strabo, vi. 1. 13.

17. Οὐ ταύτας τὰς. Comates points with his finger towards some shrine,

Αἴτε μοι Ἰλαοί τε καὶ εὔμενέες τελέθοιεν,
Οὐ τευ τὰν σύριγγα λαθὼν ἔκλεψε Κομάτας.

ΛΑ' ΚΩΝ.

Αἴ τοι πιστεύσαιμι, τὰ Δάφνιδος ἄλγε ἀροίμαν. 20
Ἄλλ' οὖν αἴκα λῆσ ἔριφον θέμεν, ἐντὶ μὲν οὐδὲν
Ιερὸν, ἀλλά γέ τοι διαείσομαι, ἔστε κ' ἀπείπης.

ΚΟΜΑΤΑΣ.

Τς ποτ' Ἀθαναίαν ἔριν ἥρισεν· ἡνίδε κεῖται
Ωριφος· ἀλλ' ἄγε, καὶ τὸν εὔβοτον ἀμνὸν ἔρειδε.

ΛΑ' ΚΩΝ.

Καὶ πῶς, ὡς κίναδ, εὖ τάδε γ' ἔσσεται ἐξ ίσου ἄμμιν; 25
Τίς τρίχας ἀντ' ἐρίων ἐποχίξατο; τίς δὲ παρεύσας

cave, or statue of the nymphs. Comp. Virgil, Ecl. iii. 9. and see the epigram of Leonidas Tarentinus, mentioned by Valckenaer in his Epistle to Roverius, p. 29.—19. Οὐ τευ. Comp. ii. 126.—Λαθὼν ἔκλεψε. See Hoogeveen, on Viger, v. § 8. 3.

20. Αἴ τοι. Comp. i. 4. 146.—Ἀροίμαν. Comp. vs. 16. This seems to allude to the *Song of Thyrsis*, i. 64. seqq.—21. Αἴκα λῆσ. Comp. i. 6. iv. 14.—Θέμεν. Virgil, Ecl. iii. 32. “ De grege non ausim quicquam deponere tecum.” — Εντὶ μὲν οὐδέν. “ Hercules, on his arrival at Dios, a city of Macedonia, saw several people coming out of a temple: being himself desirous to enter and worship, he enquired to whom it belonged. He was informed that it was dedicated to Adonis. On which he exclaimed οὐδὲν λέρδν, intimating, that, as Adonis was not a deity, he did not think him deserving of any honour or worship; and that things which made a show of something great and sacred, are often, in reality, ridiculous trifles.” Potter.—22. Διαείσομαι. From the poetical verb διαείδεσθαι. Hales says the preposition in this verb has the signification

of contention. Wunderlich, Obss. Crit. p. 166. doubts this signification of διά, and thinks it rather signifies continuance.—Εστε κ' ἀπείπης. Until you refuse, i. e. until you admit yourself conquered. Comp. i. 6.

23. Τς ποτ' Ἀθαναίαν. A sow contended with Minerva. A proverb formerly used, when ignorant persons had the temerity to put themselves in competition with men of learning.—Ἐρω ἥρισεν. Intransitive verbs frequently take a substantive of the same derivation, or of kindred signification, after them in the accusative. Thus also in Latin, “ vivere vitam.” See Matth. Gr. Gr. § 408. For the construction of πρὸς with an accusative, see § 404. obs. 1. — Ηνίδε κεῖται. Comp. i. 149. Virgil, Ecl. iii. 29. “ Ego hanc vitulam... Depono: tu dic mecum quo pignore certes.” —24. Ωριφος. Doric for ὁ ἔριφος.—Ἐρειδε. Stake.

25. Ω κίναδε. Sly, cunning knave! Κίναδος in the Sicilian dialect signified a fox. It is used as a term of reproach in Sophocles, Aj. 1030. and in Aristophanes, Nub. 447. Comp. Cicero, Orat. c. 8. Demosthenes περὶ Στεφ. c. 52.—26. Τίς τρίχας. Comp. Ho-

Αἴγος πρωτοτόχοιο κακὰν χύνα δῆλετ' ἀμέλγειν;

ΚΟΜΑΤΑΣ.

Οστις γυκασεῖν τὸν πλατίον, ὡς τὸν πεποίθει,
Σφάξ βομβέων τέττιγος ἐγαυτίον· ἀλλὰ γὰρ οὐ τοι
Ωριφος ἰσοπαλής· τυῖδ' ὁ τράγος οὗτος· ἔρισδε. 30

ΛΑ' ΚΩΝ.

Μὴ σπεῦδ· οὐ γάρτοι πυρὶ θάλπεαι· ἀδιον ἀσῆ
Τῷδ' ὑπὸ τὰν κότινον καὶ τάλσεα ταῦτα καθίξας.
Ψυχρὸν ὕδωρ τηνεὶ καταλείβεται· ὥδε πεφύκει
Ποία, χ' ἀ στιβάς ἀδε, καὶ ἀκρίδες ὥδε λαλεῦντι. 34

ΚΟΜΑΤΑΣ.

Αλλ' οὐ τι σπεύδω· μέγα δ' ἄχθομαι, εἰ τού με τολμῆσ

mer, Il. Ι. 235. and Eustathius on Il. Θ. p. 696. — 27. Δῆλετο. Doric for βούλετο. Comp. Maittaire, Dial. Gr. p. 348. and the Scholiast on Nicander, Ther. 93. Virgil, Ecl. iii. 91. “ Idem jungat vulpes et mulgeat hircos.”

28. Νικασεῖν τὸν πλατίον. Doric for γυκασεῖν τὸν πλησίον, “ ut superet alium.” See Koen on Gregorius Cor. p. 267. — Πεποίθει. This is a present formed from the perfect πέποιθα. Comp. vs. 33. i. 16. Many similar forms may be seen in Buttmann’s Gr. Gr. § 114. and in Matth. Gr. Gr. § 221. p. 372. — 29. Σφάξ. Is a buzzing wasp, &c. — Αλλὰ γάρ. But the kid, it is true, is not a sufficient stake: here is this goat, &c. For the particle τυῖδε, i. e. ἐνταῦθα, see Volger on Sappho, p. 7. and Valcken. Epist. to Roverius, p. 32. Brunck, Dahl, and Jacobs read: ἀλλὰ γάρ οὐ τοι “Ωριφος ἰσοπαλής; τοι δ' ὁ τράγος οὗτος· ἔρισδε. Gerhard, Lectt. Apoll. p. 222. arranges it thus: ἀλλὰ γάρ οὐ τοι “Ωριφος ἰσοπαλής; τυῖδ' ὁ τράγος. οὗτος. ἔρισδε. Kiessling translates τοι, “ tibi.”

31. Οὐ γάρτοι πυρί. A proverb against those persons who seem to do any thing in too much haste. Scholiast: Μὴ σπούδαζε, οὐ γάρ ἐπὶ πυρὸς

βέβηκας. — Θάλπεαι. Ionic and Doric for θάλπη, i. e. καίη, “ cremaris.” — 32. Τῷδε . . . καθίξας. Comp. i. 12. “ Comates and Lacon may be describing, perhaps, the very spot, of which Mr. Swinburne speaks in the following picturesque terms (*Travels in the Two Sicilies*): ‘For the next three miles our evening ride was up a most beautiful sloping hill, thickly planted with orange, lemon, citron, olive, almond, and other fruit-trees; which by their contrasted shades of green, and the variety of their size and shape, composed one of the richest prospects I ever beheld, even in Italy—that country of enchanting landscape. I was enraptured with the beautiful scene, and almost intoxicated with perfumes.’” Polwhele. — Κότινον. Comp. vs. 100. — 33. Τηνεί. Comp. i. 106. Virgil, Ecl. x. 42. “ Hic gelidi fontes, hic mollia prata, Lycori, Hic nemus.” — Ωδε πεφύκει. Comp. i. 106. Πεφύκει is a present, as in Hesiod, “Erg. 148. Comp. vs. 28. xv. 58. and Matth. Gr. Gr. § 221. p. 372. — 34. Αἰδε. Doric for ἥδε, i. e. ἐνταῦθα. — Καὶ ἀκρίδες. Virgil, Ecl. ii. 13. “ Resonant arbusta cicadis.”

*Ομμασι τοῖς ὁρθοῖσι ποτιθλέπεν, δυ ποχ' ἔόντα
Παῖδ' ἔτ' ἐγὼν ἐδίδασκον οὐδὲ χάρις ἐς τί ποθέρπει.
Θρέψαι καὶ λυχιδεῖς, θρέψαι κύνας, ὡς τυ φάγωντι.

ΛΑ' ΚΩΝ.

Καὶ πόχ' ἐγὼν παρὰ τεῦς τι μαθὼν καλὸν η̄ καὶ ἀκούσας
Μέμναμ', ὡς φθονερὸν τὸ καὶ ἀπρεπὲς ἀνδρίον αὕτως; 40
Αλλὰ γὰρ ἔρφ' ὥδ, ἔρπε, καὶ ὕστατα βωκολιαξῆ.

ΚΟΜΑ' ΤΑΣ.

Οὐχ ἔρψω τηνεί· τουτῷ δρύες, ὥδε κύπειρος, 45
Ωδε καλὸν βομβεῦντι ποτὶ σμάνεσσι μέλισσαι.
Ενθ' ὕδατος ψυχρῶν κρᾶγοι δύο· ταὶ δὲ ἐπὶ δένδρων
Ορνιχες λαλαγεῦντι· καὶ ἀ σκιὰ οὐδὲν ὄμοία
Τῷ παρὰ τὸν βάλλει δὲ καὶ ἀ πίτυς ὑψόθε κώνους.

ΛΑ' ΚΩΝ.

*Η μάν ἀρναχίδας τε καὶ εἴρια τῷδε πατησεῖς, 50
Αἴκ' ἔνθης, ὑπνῳ μαλακώτερα· ταὶ δὲ τραγεῖαι
Ταὶ παρὰ τὸν ὕσδοντι κακώτερον η̄ τύ περ ὕσδεις.

36. *Ομμασι τοῖς ὁρθοῖσι. This seems to have led Bentley to read "rectis oculis" in Horace, Od. i. 3. 18. We say, *dare look me straight in the face*. Comp. Homer, Il. I. 373. — "Ον πόκα. Comp. i. 24. ii. 45.—37. 'Εσ τί ποθέρπει. "En, *gratia quo recidit!*" Comp. iv. 48. H. de Bosch. Anthol. Gr. p. 266. Jacobs, Anthol. Gr. tom. xii. p. 114. Rittersh. Phædr. iv. 18. p. 379. ed. Burmann. — 38. "Ως τυ. Comp. i. 56.

39. Καὶ πόκα. Comp. iv. 17.—Παρὰ τεῦς. Comp. ii. 126.

40. 'Απρεπὲς ἀνδρίον αὕτως. *Thou indecent good-for-nothing fellow!* or, *indecent fellow as thou art!* See Butt-mann's Lexilogus and Matth. Gr. Gr. § 601. Whether αὕτως is to be written with a lenis, or an aspirate, *adhuc sub judice lis est.* Comp. Heyne on Homer, Il. A. 133. Γ. 220.

44. "Ἐρφ' ὥδε. *Come hither.* Comp.

i. 105. *Ωδε is a poetical form for δεῦρο. Comp. vs. 62. xi. 61.

45. Οὐχ ἔρψω τηνεί. Comp. i. 106, 107. — Τουτῷ. For ἐνταῦθα, *here*.

— 47. Ταὶ δὲ δένδρων. Comp. xv. 121. Aristophanes, Av. 40. 741.—

48. "Ορνιχες λαλαγεῦντι. Doric for ὄρνιθες λαλαγοῦσι. See Fischer on Weller, i. p. 172. and Schaefer on Gregorius Cor. p. 218.—49. Παρὰ τὸν. Comp. ii. 11.—Βάλλει. Virgil, Ecl. vi. 54. "Strata jacent passim sun quæque sub arbore poma."

50. *Η μάν. Comp. iv. 14.—51. "Τηνῳ μαλακώτερα. Virgil, Ecl. viii.

45. "Somno mollior herba." Comp. xv. 125. To which Warton adds the well known line of Pope: "The sleeping eye, that told the melting soul."

— Ταὶ δὲ τραγεῖαι. Supply δοραῖ. See Bos, Ellips. Gr. in δοραῖ.—52. Ταὶ παρὰ τὸν. Comp. ii. 11.

Στασῶ δὲ χρητῆρα μέγαν λευκοῖο γάλακτος
Ταῖς Νύμφαις· στασῶ δὲ καὶ ἀδέος ἄλλον ἐλαίω.

ΚΟΜΑΤΑΣ.

Αἱ δέ κε καὶ τὸ μόλης, ἀπαλὰν πτέριν ὥδε πατησεῖς, 55
Καὶ γλάχων' ἀνθεῦσαν· ὑπεσσεῖται δὲ χιμαιρᾶν
Δέρματα, τῶν παρὰ τὸν μαλακώτερα τετράχις ἀρνῶν.
Στασῶ δὲ ὀκτὼ μὲν γαυλῶς τῷ Πανὶ γάλακτος,
Ὦκτὼ δὲ σκαφίδας μέλιτος πλέα κηρί ἔχοισας.

ΔΑΚΩΝ.

Αὐτόθε μοι ποτέρισδε, καὶ αὐτόθι βωκολιάσδευ. 60
Τὰν σαυτῷ πατέων, ἔχε τὰς δρύας. ἀλλὰ τίς ἄμμε
Τίς κρινεῖ; αἴθ' ἔνθοι ποθ' ὁ βωκόλος ὥδε Λυκώπας.

ΚΟΜΑΤΑΣ.

Οὐδὲν ἐγὼ τήνω ποτιδεύομαι· ἀλλὰ τὸν ἄνδρα,
Αἱ λῆσ, τὸν δρυτόμον βωστρήσομες, ὃς τὰς ἐρείκας

53. Στασῶ. Virgil, Ecl. v. 67.
“Pocula bina novo spumantia lacte
qudtannis, Craterasque duo statuam
tibi pinguis olivi.”

55. Αἱ δέ κε καὶ. Καὶ here makes an Hyperbaton. The more usual order is, καὶ τὸ δέ, αἴ κε μόλης.—Πτέριν. Comp. iii. 14.—Ὦδε. Comp. i. 106.—56. Γλάχων. Pennyroyal. Some translate it *horned poppy*.—Τπεσσεῖται. Doric and poet. for ὑπέστηται, or, the more usual, ὑπέσται, “suberit,” here “suberunt.”—58. Γαυλῶς. Doric for γαυλός, *milk-pails*. See the Scholiast and Mollus on Longus, Past. i. 2. p. 76. ed. Boden.—59. Σκαφίδας. Bassins. In Atheneus, ix. 246. 14. *εκαφίς* signifies the same as γαυλός. “In eight straw hives shall combs of honey swim.” Polwhele. The same translator adds: “A critic on Warton observes, that these “mellis scaphæ,” or “scaphides,” are no other than straw hives. ‘It is remarkable,’ he

continues, ‘that in the north of England any vessel made in the same form, and of the same materials, is called a *skep*, apparently from the word *sæpha*.’”

60. Αὐτόθε. *Thence contend with me, and there, &c.* Virgil, Ecl. iii. 49. “Veniam quocumque vocaris.” Some read αὐτόθε in both places.—61. Τὰ σαυτῷ. For τὴν σαυτοῦ χώραν.—Ἀλλὰ τίς ἄμμε. Comp. viii. 28. “Ἄμμε is Doric and Ἀεολικ for ἄμμας.”—62. Ὦδε. Comp. vs. 44.

64. Αἱ λῆσ. Comp. vs. 21. i. 12.—Βωστρήσομες. *We will call upon.* So Greg. Cor. de Dial. p. 131. interprets it ἐπικαλεσθεθα. This is the future of the Doric verb βωστρέω. Portus makes it the 1 aor. subj. by systole.—Τὰς ἐρείκας. That species which is called “Erica cinerea,” “scoparia,” or “arborea,” by Linnæus, Sp. Pl. p. 501, 502. Comp. Theophrast, H. Pl. i. 23. Diosc. i. 117. Sprengel, i.

Τήνας τὰς παρὰ τὸν ξυλοχίσδεται· ἐντὶ δὲ Μόρσων. 65

ΛΑ'ΚΩΝ.

Βωστρέωμες.

ΚΟΜΑ'ΤΑΣ.

Τὺ κάλει νιν.

ΛΑ'ΚΩΝ.

"Ιθ', ὃ ξένε, μικκὸν ἄκουσον
Τῷδ' ἐνθών· ἄρμες γὰρ ἐρίσδομες, ὅστις ἀρείων
Βωκολιαστάς ἐντι. τὸ δ', ὃ γαθὲ, μήτ' ἐμὲ, Μόρσων,
Ἐν χάριτι κρίνῃς, μήτ' ὃν τὸ γα τοῦτον ὀνάσῃς.

ΚΟΜΑ'ΤΑΣ.

Ναι, ποτὶ τὸν Νυμφᾶν, Μόρσων φίλε, μήτε Κομάτα 70
Τὸ πλέον ιθύνῃς, μήτ' ὃν τὸ γα τῷδε χαρίξῃ.
"Αδε τοι ἀ ποίμνα τῷ Θουρίῳ ἐντὶ Σιβύρτα.
Εὐμάρα δὲ τὰς αἴγας ὁρῆς, φίλε, τῷ Συβαρίτα.

ΛΑ'ΚΩΝ.

Μή τὸ τις ἥρώτα, ποττῷ Διὸς, αἴτε Σιβύρτα,
Αἴτ' ἐμόν ἐστι, κάκιστε, τὸ ποίμνιον; ὡς λάλος ἐσσί. 75

ΚΟΜΑ'ΤΑΣ.

Βέντισθ' οὗτος, ἐγὼ μὲν ἀλαθέα πάντ' ἀγορεύω,
Κούδεν καυχέομαι· τὸ δ' ἄγαν φιλοκέρτομος ἐσσί.

41. 89. 171.—65. Ήαρὰ τίν. Comp. ii. 11. — 'Εντὶ δὲ Μόρσων. Virgil, Ecl. iii. 50. "Audiat hæc tantum vel qui venit—ecce, Palæmon."

66. Βωστρέωμες. Three syllables. Comp. vs. 64.—Μικκόν. Doric for μικρὸν, i. e. κατὰ μικρὸν χρόνον. See Koen. on Gregorius Cor. de Dial. p. 130.—67. Τῷδ' ἐνθών. Comp. i. 124. ii. 101. Virgil, Ecl. vii. 8. "Ocyus, inquit, Huc ades, O Meli-

βαε." — 69. 'Εν χάριτι. Through favour.—Μήτ' ὃν τὸ γα. Doric for μήτ' οὖν σύ γε.

70. Μήτε Κομάτα. Neither adjudge to Comates more than is just.—72. Σιβύρτα. Comp. vs. 5.

74. Μή τὸ τις. Comp. i. 56.—Ποττῷ Διός. Doric for πρὸς τοῦ Διὸς; "per Jovem." Comp. xv. 70.

76. Βέντιστε. Doric for βέλτιστε.

ΛΑ' ΚΩΝ.

Εἴα λέγ', εἴ τι λέγεις· καὶ τὸν ξένον ἐς πόλιν αὐθις
Ζῶντ' ἄφεσ· ὃ Παιάν, ἢ στωμύλος ἦσθα, Κομάτα.

ΚΟΜΑΤΑΣ.

Ταὶ Μῶσαι με φιλεῦντι πολὺ πλέον ἢ τὸν ἀοιδὸν 80
Δάφνιν· ἐγὼ δὲ αὐταῖς χιμάρως δύο πράν ποκ' ἔθυσα.

ΛΑ' ΚΩΝ.

Καὶ γὰρ ἔμ' Ωπόλλων φιλέει μέγα· καὶ καλὸν αὐτῷ
Κριδν ἐγὼ βόσκω. τὰ δὲ Κάρυεα καὶ δὴ ἐφέρπει.

ΚΟΜΑΤΑΣ.

Πλὰν δύο τὰς λοιπὰς διδυματόχος αἴγας ἀμέλγω,
Καί μ' ἀ παῖς ποθορεῦσα, τάλαν, λέγει, αὐτὸς ἀμέλ-
γεις; 85

ΛΑ' ΚΩΝ.

Βάλλει καὶ μάλοισι τὸν αἰπόλον ἀ Κλεαρίστα,

78. Εἴα λέγ', εἴ τι λέγεις. Vossius renders this, "Cane age, si quid canendum habes." A similar structure of words occurs in *Æschylus*, Agam. 1057. *πείθοι* δν, εἴ *πείθοι* ἀπειθοίης δ *ἴσως*: and 1405. *χαίροιτ* δν εἴ *χαίροιτ*. Virgil, Ecl. iii. 52. "Quin age si quid habes," &c. The verb *λέγειν*, like the Latin "dicere," is often used in the sense of *to sing*. So *λαλεῖν*, xx. 29.—

79. Ζῶντ' ἄφεσ. A proverb against talkative persons. Plaut. Mil. iv. 2. 92. "Jamjam sat, amabo, est: sinete, abeam, si possum viva a vobis." Comp. Canter, Nov. Lect. iv. 15. and Casaubon on Theophrast. Char. 4.

80. Ταὶ Μῶσαι. Theocritus, as well as Virgil, makes it an indispensable rule, in these Amoebean verses, that the respondent shepherd should answer his opponent in exactly the same number of lines.—81. Πράν ποκα. Comp. ii. 115.

82. Καὶ γὰρ ἔμε. Virgil, Ecl. iii. 62. "Et me Phœbus amat: Phœbo sua semper apud me Munera sunt." — 83. Κάρυεα. A festival observed by the Greeks, and particularly by the Spartans, in honour of Apollo, surnamed Carneus, from Carnus an Arcadian, who was instructed by this god in the art of divination, but afterwards murdered by the Dorians. Apollo, in vengeance of this crime, visited them with a dreadful plague, to avert which they instituted this solemnity. See Potter's Archæol. Gr. ii. 20. and Robinson, iii. 19. also Spanheim on Callimachus, Hymn. Apoll. 71. seqq. and Barnes on Euripides, Alcest. 450.

88. Βάλλει καὶ μάλοισι. Apples were sacred to Venus. Comp. iii. 40. vi. 6. Virgil, Ecl. iii. 64. "Malo me Galatea petit, lasciva puella." See Boden on Longus, p. 74. 78.—Κλεαρίστα. A nominative, and not a geni-

Τὰς αἶγας παρελεῦντα, καὶ ἀδύ τι ποππυλιάσδει.

ΚΟΜΑΤΑΣ.

Ἄλλ' οὐ σύμβλητ' ἐστὶ κυνόσβατος οὐδὲ ἀνεμώνα
Πρὸς ρόδα, τῶν ἄνδηρα παρ' αἰμασιαῖσι πεφύκη.

ΛΑΚΩΝ.

Οὐδὲ γὰρ οὐδὲ ἀκύλοις ὄρομαλίδες· αἱ μὲν ἔχοντι
Λεπρὸν ἀπὸ πρίνοιο λεπύριον, αἱ δὲ μελιχράι.

95

ΚΟΜΑΤΑΣ.

Κῆγὼ μὲν δωσῶ τῷ παρθένῳ αὐτίκα φάσσαν,
Ἐκ τᾶς ἀρκεύθω καθελών τηνεὶ γὰρ ἐφίσδει.

ΛΑΚΩΝ.

Ἄλλ' ἐγὼ ἐσ χλαῖναν μαλακὸν πόκον, ὅππόκα πεξῶ
Τὰν οἶν τὰν πελλὰν, Κρατίδᾳ δωρήσομαι αὐτός.

tive as the Scholiast asserts, who supplies θυγάτηρ, and calls her *Alcippe*. See the notes of Reiske and Warton. — 89. Παρελεῦντα. Comp. i. 36. — Ποππυλιάσδει. Comp. vs. 7. Aul. Gell. ix. 9.

92. Κυνόσβατος. *The dog-brier*; otherwise called κυνόροδον, or κυνόρροδον, *the dog-rose*. Schreber thinks it the “*Rosa sempervirens*” of Linnæus. Comp. Diosc. i. 123. Sprengel, i. 43. 176. Küttner translates it *Schlehdorn*, i. e. “*the sloe tree*,” or “*black thorn*:” Polwhele, “*sweet-brier*.” — 'Ανεμώνα. *Anemone*, or *wind-flower*. The “*Anemone coronaria*” of Linnaeus. Comp. Diosc. ii. 207. — 93. Τῶν ἄνδηρα. *Whose flower-beds, &c.* Comp. Virgil, Ecl. v. 17. Jacobs, Anal. tom. ii. P. 3. p. 86. — Αἴμασιστι. Comp. i. 47. — Πεφύκη. Comp. Matth. Gr. Gr. § 198. 4.

94. Οὐδὲ γάρ. Supply συμβλήται εἰσι, from vs. 92. — 'Ακύλοις. ‘Ακυλος means the *acorn* of the *scarlet oak*, or “*Quercus Ilex*” of Linnæus. See Mollus, Jungermann and Boden, on Longus, p. 277. — ὄρομαλίδες. Μοιη-

tain *apples*. These are the “*aurea mala sylvestri ex arbore lecta*” of Virgil. Fawkes and Polwhele translate it *chestnuts*; others render it *crab-apples*. Comp. Gregorius, Cor. de Dial. p. 120. and Schneider on Nicander, Alex. 261. — Αἱ μὲν ἔχοντι. *The acorns have a rough husk from the scarlet oak*. Harles says αἱ ἀπὸ πρίνοιο is an elegant periphrasis for ἀκυλοι πρίνων, which Kiessling will not admit. — 95. Αἱ δὲ μελιχράι. *But the mountain apples are sweet as honey*. Some interpret μελιχρᾶς here of the *colour of honey*; in which sense it occurs Idyl. X. 27.

96. Κῆγὼ μὲν δωσῶ. Virgil, Ecl. iii. 68. “*Parta meæ Veneri sunt præmia: namque notavi Ipse locum, aëli quo congesse palumbes.*” Shenstone has improved on both these passages: “*I have found out a gift for my fair, I have found where the wood-pigeons breed; But let me that plunder forbear: She will say, 'twas a barbarous deed.*” — φάσσαν. Longus, Past. i. 13. calls it φάττα βουκολική. — 97. Εφίσδει. “*Incubat.*”

99. Πελλάν. *Dark-coloured*. Ac-

ΚΟΜΑΤΑΣ.

Σίττ' ἀπὸ τᾶς κοτίνω, ταὶ μηκάδες· ὥδε νέμεσθε, 100
·Ως τὸ κάταυτες τοῦτο γεώλοφον, ἔτε μυρίκαι.

ΔΑΚΩΝ.

Οὐκ ἀπὸ τᾶς δρυὸς οὗτος ὁ Κώναρος ἢ τε Κυναίθα;
Τούτει βοσκησεῖσθε ποτ' ἀντολὰς, ὡς ὁ Φάλαρος.

ΚΟΜΑΤΑΣ.

·Εντὶ δέ μοι γαυλὸς χυπαρίσσινος, ἐντὶ δὲ κρητὴρ,
·Ἐργον Πραξιτέλευς· τῷ παιδὶ δὲ ταῦτα φυλάσσω. 105

ΔΑΚΩΝ.

Χάμην ἐντὶ κύων φιλοποίμνιος, ὃς λύκος ἄγχει·
·Οὐ τῷ παιδὶ δίδωμι, τὰ θηρία πάντα διώκεν.

ΚΟΜΑΤΑΣ.

·Ακρίδες, αἱ τὸν φραγμὸν ὑπερπηδῆτε τὸν ἄμὸν,
·Μή μέν λωβάσησθε τὰς ἀμπέλος· ἐντὶ γὰρ ἄβαι.

ΔΑΚΩΝ.

Τοὶ τέττιγες, ὄρητε, τὸν αἰπόλον ὡς ἐρεθίσδω· 110
Οὕτω καὶ ὅμιμες θὴν ἐρεθίσδετε τὰς καλαμευτάς.

According to Warton, it means violet-coloured, and so Polwhele translates it. Comp. Vossius on Catullus, p. 217. Abrós. “ Sponte,” “ ultro.” Hebrés.

100. Σίττα. Comp. iv. 45. Virgil, Ecl. ii. 94. “ Parcite, oves, nimium procedet.” — Κοτίνω. The κότινος and the θηριελάτη are the same. Comp. Dissert. i. 197. — Ταὶ μηκάδες. Comp. s. 45. — 101. ·Ως τὸ κάταυτες. This verse occurred before, i. 13.

102. Οὖς δέκα. Comp. vs. 3. — Οὐλάρος. The nominative for the vocative, also in vs. 100. — 103. Τούτει. Doric for ταυτή, here. — Ως δέ Φάλαρος. Comp. i. 13. Conarus, Phalarus, and Cynetha, are the names of two rams and a sheep. See Valckenas to Rorverius, p. 17. Heinsius says Phalarus is the name of the shepherd’s dog.

104. Γαυλός. Comp. vs. 54. — 105. Εργον Πραξιτέλευς. Virgil, Ecl. iii. 37. “ Cælatum divini opus Alcimedontis.” The artist mentioned here, was, according to the Scholiast, one far inferior to the great Praxiteles, who lived under king Demetrius. Kiessling thinks there is no necessity for supposing an inferior artist; he, therefore, explains it, “ opus tam egregium ut Praxitelis haberi possit.”

106. Χάμην ἐντὶ. Doric for καὶ θῆμην ἐστί. — Λύκος. Comp. i. 90. iv. 11. — 107. Διώκεν. I. e. ὅστε διώκειν, “ ut persequatur.”

110. Τοὶ τέττιγες. Comp. iv. 45. — Ορῆτε. Matth. Gr. Gr. § 10. § 200. § 245. — 111. Θῆν. Portus says this is put for δῆν, “ diu.” Kiessling translates it “ scilicet.” The Scholiast explains it by δῆ.

ΚΟΜΑΤΑΣ.

Μισέω τὰς δασυκέρκος ἀλώπεκας, αἱ τὰ Μίκωνος
Αἰεὶ φοιτῶσαι τὰ ποθέσπερα ραγίζοντι.

ΛΑ' ΚΩΝ.

Καὶ γὰρ ἐγὼ μισέω τὰς κανθάρος, οἱ τὰ Φιλώνδα
Σῦκα κατατρώγοντες ὑπηνέμιοι φορέονται. 115

ΚΟΜΑΤΑΣ.

“Ηδη τις, Μόρσων, πικραίνεται· οὐχὶ παρήσθευ; 120
Σκίλλας ἵων γραίας ἀπὸ σάματος αὐτίκα τίλλοις.

ΛΑ' ΚΩΝ.

Κῆγὼ μὲν κνίσδω, Μόρσων, τινά· καὶ τὸ δὲ λεύσσεις.
Ἐνθῶν τὰν κυκλάμινον ὅρυσσέ νυν ἐς τὸν Ἀλεντα.

ΚΟΜΑΤΑΣ.

‘Ιμέρα ἀνθ’ ὕδατος ρείτω γάλα, καὶ τὸ δὲ, Κρᾶθι,

112. *Tὰς δασυκέρκος.* Matth. Gr. Gr. § 69. 8.—*Αἱ τὰ Μίκωνος.* Constr. αἱ φοιτῶσαι ἀεὶ κατὰ τὰ προσέσπερα ραγίζοντι τὰ Μίκωνος. Comp. i. 43.

114. *Τὰ Φιλώνδα.* Comp. iv. 1.—
115. *Τηνέμιοι φορέονται.* Are carried high with the breeze.

120. *“Ηδη τις.* Meaning Lacon.—
Οὐχὶ παρήσθευ; *Do you not perceive?* This is addressed to Morson. Heinsius thinking it addressed to Lacon, explains it: *Oὐχὶ παραφρονεῖς;* “Nonne insanis, Lacon? eas igitur ut scillam tibi compares.” He adds: “*Scilla Lucomones et insanī purgabantur.*”—121. *Σκίλλας ἵων.* This verse is addressed also to Morson: *Go and pluck without delay old squills from a sepulchre.* The squills are required, not for the purpose of purging out insanity, but of pelting Lacon. Comp. vii. 107. Reiske thinks *γραίας* the genitive of the substantive *γραῖα*, interpreting it, *the sepulchre of some old woman.*

122. *Κῆγὼ μὲν κνίσδω.* *I too nettle some one.*—*Λεύσσεις.* Heinsius for

this reads λύσση, to correspond with his interpretation of παρήσθευ, vs. 120.

—123. *Κυκλάμινον.* The plant *sow-bread*, the “*Cyclamen Europaeum*” of Linnæus. Comp. Diosc. ii. 194. This was used for purging the brain.—
“*Ορυσσέ νυν.* Valckenaer understands νῦν here in the sense of ἀν. Kiesling says this particle, when added to an imperative, has the signification of “quæso,” or “age.” *Hales* was the name of a river in Lucania, now *Helente*. It is called “*Heles*” by Cicero, Div. vii. 20. Att. xvi. 7.

124. *‘Ιμέρα.* A river of Sicily, now *Fiume de' Termini.* See Oberlin on Vibius Sequester, p. 128. seqq.—*Περ τῷ γάλα.* Ovid. Met. i. 111. “*Flumina jam lactis, jam flumina nectaris ibant.*” *Πέω* with an accusative has the signification of *χέω*. See Zeune on Viger, v. § 1. 12. p. 194. and Matth. Gr. Gr. § 423.—*Κρᾶθι.* The *Crathis*, now *Crati*, is a river of Lutania, near Sybaris, and running into the bay of Tarentum. Comp. vs. 1. and

Οἶνῳ πορφύροις, τὰ δέ τοι στὰ καρπὸν ἔνείκαι. 125

ΛΑ' ΚΩΝ.

• Ρείτω χά Συβαρῖτις ἐμὸν μέλι· καὶ τὸ ποτ' ὄρθρον
• Α παῖς ἀνθ' ὕδατος τῷ κάλπιδι κηρία βάψαι.

ΚΟΜΑΤΑΣ.

Ταὶ μὲν ἐμαὶ κύτισόν τε καὶ αἴγιλον αἴγες ἔδοντι,
Καὶ σχῖνον πατέοντι, καὶ ἐν κομάροισι κέχυνται.

ΔΑ' ΚΩΝ.

Ταῖς δὲ ἐμαῖς ὄτεσσι πάρεστι μὲν ἀ μελίτεια 130.
Φέρεσθαι, πολλὸς δὲ καὶ ὡς ρόδα κίστος ἐπαυθεῖ.

ΚΟΜΑΤΑΣ.

Οὐ θεμιτὸν, Λάκων, ποτ' ἀηδόνα κίστας ἐρίσδεν, 136.
Οὐδὲ ἐποπας κύκυοισι· τὸ δὲ, ὡς τάλαν, ἐσσὶ φιλεχθῆσ.

see Oberlin on Vibius Sequester, p. 100.
— 125. Πορφύροις. For πορφύροιο, *mayest thou become purple*. Comp. Porson on Euripides, Orest. 288.—
Σία. A kind of *aquatic plant*, bearing only small seeds. It is by some supposed to be the *water-parsnip*. Vossius translates it *Sumpfkraut*, i. e. “bog-wort.” But this leaves us as much in the bog as before. Virgil, Ecl. iii. 89. “Mella fluant illi, ferat et rubus asper anomum.” — Ἐνείκαι. Comp. i. 134.

126. Χά Συβαρῖτις. For an account of the Sybaritis see Ælian, xvi. 23. Comp. vs. 146.—Ἐμίν. Comp. ii. 144.—Καὶ τὸ ποτ' ὄρθρον. And may the maid, in the morning, draw, in place of water, hives with her pitcher. For this meaning of βάντεω see the commentators on Euripides, Hippol. 123.

128. Κύτισον. *Cytisus*. Some translate this *the bean-trefoil-tree*. Schreber says it is not a trefoil but the “*Medicago arborea*” of Linnæus. He refers to Bradley’s Survey of Ancient Husbandry, p. 285. and Switzer on the *Cytisus* of the Ancients, London, 1731.

See Heyne on Virgil, Ecl. ii. 64. “Florentem cytisum sequitur lasciva capella.” — Αἴγιλον. The αἴγιλος is a plant at present unknown. Some suppose it to be the “*Vitex*,” or “*Agnus castus*.” — 129. Σχῖνον. The mastic-tree, a species of the “*Pistacea*” of Linnæus. Comp. Herodotus, iv. 177. Σχῖνος signifies *a squill*, or *sea-onion*; in Aristophanes, Plut. 720.—Ἐν κομάροισι. The κόμαρος is the strawberry-tree, the “*Arbutus Unedo*” of Linnæus.

130. Α μελίτεια. Comp. iv. 25.—131. Πολλός. And ivy flourishes in abundance, like roses. Κίστος is the “*Cistus albidus*” of Linnæus, Sp. Pl. p. 737. See Ray’s Hist. Pl. tom. ii. p. 1007. It has a flower like that of a rose-tree. The common reading is ὡς ροδόκισσος. Hence Meineke conjectured πολλὸς δὲ καλῶς ροδόκισσος ἐπαυθεῖ. The word ροδόκισσος, however, is unknown to botany.

136. Κίστας ἐρίσδεν. Comp. i. 136. Some translate κίστα, a *jay*; Harles and others a *magpie*. — 137. Ἐποπας.

ΜΟΡΣΩΝ.

Παύσασθαι κέλομαι τὸν ποιμένα. τὸν δὲ, Κομάτα,
Δωρεῖται Μόρσων τὰν ἀμνίδα· καὶ τὸν δὲ, Θύσας
Ταῖς Νύμφαις, Μόρσωνι καλὸν κρέας αὐτίκα πέμψον. 140

ΚΟΜΑΤΑΣ.

Περιψῶ, ναὶ τὸν Πᾶνα. Φριμάσσεο πᾶσα τραγίσκων
Νῦν ἀγέλα· κηγὼν γάρ οὐδὲ μέγα τοῦτο καχαῖῶ
Καττῶ Λάκωνος τῶ ποιμένος, ὅττι ποκ' οὐδη
Ἄνυστάμαν τὰν ἀμνόν· ἐς οὐρανὸν ὕμμιν ἀλεῦμαι.
Αἴγες ἔμαι θαρσεῖτε κερουχίδες· αὔριον ὕμμε 145
Πᾶσας ἐγὼ λουσῶ Συβαρίτιδος ἔνδοθι κράνας.

Harles translates *ἴποψ*, *der Wiedehopf*, i. e. “the hoopoe,” or “lapwing.” Virgil seems to have taken it for “ulula,” Ecl. viii. 55. “Certent et cycnis ululæ.” Comp. Huschke, Anal. Crit. p. 75. — *Φιλεχθήσ*. The same as *φιλόγεικος* in Pindar, Olymp. vi. 32.

138. *Τὸν ποιμένα*. Lacon. — *Τὸν δέ*. Comp. ii. 11. — 139. *Τὰν ἀμνίδα*. Comp. vs. 3. — 140. *Καλὸν κρέας*. It was usual with the ancients, when they sacrificed, to send a part of the victim to their friends.

141. *Φριμάσσεο*. *Shout ye all for*

joy! *Αἱ δὲ αἴγες ἐσκίρτων φριμασσόν* μεναι καθάπερ οὐδόμεναι, Longus, i. p. 37. — 142. *Ως μέγα τοῦτο*. *How loud I shall raise this laugh.* — 143. *Καττῶ*. Doric for *κατὰ τοῦ*, *against Lacon.* — 144. *Ἄνυστάμαν*. *I have accomplished*, i. e. *obtained, the lamb.* So they say, *ἀνέειν τὸ βραβεῖον, to obtain the prize.* — *Ὑμμιν ἀλεῦμαι*. Comp. iii. 25.

146. *Πᾶσας ἐγὼ λουσῶ*. Virgil Ecl. iii. 97. “Ipse, ubi tempus erit, omnes in fonte lavabo.”

ΒΟΥΚΟΛΙΑΣΤΑΙ'.

ΕΙΓΔΥΛΛΙΟΝ ε'.

ΔΑΜΟΙΓΤΑΣ ΚΑΙ' ΔΑ' ΦΝΙΣ.

Δαμοίτας καὶ Δάφνις ὁ Βωκόλος εἰς ἔνα χῶρον
 Τὰν ἀγέλαν ποχ', Ἄρατε, συνάγαγον· ἦς δὲ μὲν αὐτῶν
 Πυρρὸς, ὁ δὲ ημιγένειος· ἐπὶ κράναν δέ τιν' ἄμφω
 Ἐσδόμενοι Θέρεος μέσῳ ἄματι τοιάδε ἀειδον.
 Πρᾶτος δὲ ἀρέσατο Δάφνις, ἐπεὶ καὶ πρᾶτος ἔρισδεν. 5

ΔΑ' ΦΝΙΣ.

Βάλλει τοι, Πολύφαμε, τὸ ποίμνιον ἀ Γαλάτεια
 Μάλοισιν, δυσέρωτα τὸν αἰπόλογον ἄνδρα καλεῦσα·

ΒΟΥΚΟΛΙΑΣΤΑΙ'. THE BUCOLIC SINGERS. Damoetas and Daphnis drive their herds together to the same pasture. Having seated themselves by a fountain, they contend in song, the subject being the Loves of Polyphemus and Galatea. Daphnis begins first, and addresses Damoetas, who assumes the character of Polyphemus. This Idyl is inscribed to the poet Aratus, the author of the *Phænomena*.

1. Δάφνις δὲ βωκόλος. The word *βωκόλος* is referred by the Scholiast and by Toup as well to Damoetas as to Daphnis. But compare vs. 44. — *Eis ἔνα χῶρον.* Virgil, Ecl. vii. 2. “Compulerantque greges Corydon et Thyrsis in unum.” — 2. Ἄρατε. Comp. vii. 98. 102. 122. — Ἡς δέ. Comp. ii. 90. — 3. Πυρρός. Ruddy. This is said of the first appearance of the beard. The same is expressed by γένυν οἰνωπὸς in Euripides, *Phœn.* 1176. — Ήμιγέ-

νειος. Half-bearded. This is said of a person somewhat older. Comp. Wakefield, *Sylv. Crit.* P. ii. p. 144. — 4. Μέσῳ ἄματι. At mid-day, at noon. Comp. ii. 86. Θέρεος does not depend upon ἄματι, but must be taken separately: “aestivo tempore.”

5. Πρᾶτος. Here for πρότερος. Comp. viii. 5. — ἔρισδεν. The imperfect for the aorist: *Gave the challenge.* Some say it is a Doric infinitive, in which case *ἥν* must be supplied. Comp. Schaefer, *Mel. Crit.* p. 44. Reiske understands the second πρᾶτος in the sense of “major natu.”

6. Βάλλει τοι. Comp. v. 8. — 7. Δυσέρωτα. The Scholiast explains δύσερως by δ μὴ εἰδὼς ἔργν. Kiessling takes it in the sense of *hard-hearted, unrelenting*, i. e. that will not return love for love. See note on i. 85. For other significations given to this word in the present passage, see that editor's note.

Καὶ τύ νιν οὐ ποθόρησθα, τάλαν, τάλαν, ἀλλὰ κάτησαι
 Ἀδέα συρίσδων. πάλιν ἂδ, ίδε, τὰν κύνα βάλλει,
 Ἀ τοι τᾶν δίων ἔπεται σκοπός· ἀ δὲ βαῦσδει 10
 Εἰς ἄλα δερχομένα· τὰ δέ νιν καλὰ κύματα φαίνει,
 Ασυχα καχλάζοντος ἐπ' αἰγιαλοῖο θέοισαν.
 Φράζεο μὴ τᾶς παιδὸς ἐπὶ κνάμαισιν ὄρούσῃ
 Ἐξ ἀλὸς ἐρχομένας, κατὰ δὲ χρόα καλὸν ἀμύξη.
 Α δὲ καὶ αὐτόθε τοι διαθρύπτεται, ὡς ἀπ' ἀκάνθας 15
 Ταὶ καπυραὶ χαῖται, τὸ καλὸν θέρος ἀνίκα φρύττει·
 Καὶ φεύγει φιλέοντα, καὶ οὐ φιλέοντα διώχει.

Comp. vs. 13.—*Καλεῦσα*. Comp. ii. 125.—8. *Καὶ τύ*. Galatea is represented as a wanton nymph, in love with Polyphemus, and vexed at his indifference, and endeavouring, by every possible means, to make him notice her.—*Ποθόρησθα*. From the Doric verb *ποθόρημι*. The second person in *ης*, both in the subjunctive and indicative of verbs in *μι*, and the Doric form of verbs in *ω*, was often lengthened in the old language by the addition of the syllable *δα*, which has remained in the Æolic, Doric, Ionic, and in some words in the Attic dialect. Comp. vss. 22. 25. and see Matth. Gr. Gr. § 201. p. 318. Others write *ποθορῆσθα*, Doric and Æolic for *προσορᾶς*.—9. *Ἀδέα συρίσδων*. Virgil, Ecl. i. 4. “Tu Tityre latus in umbra Formosam resonare doces Amaryllida syllvas.”—10. *Α δὲ βαῦσδει*. The dog is represented as running along the shore, and barking at his own shadow in the water. So Schneider understands this passage. The Commentators, however, in general, take *νήν* as signifying Galatea. — 12. *Ασυχα*. The same as *ἡσύχως*, the neuter of the adjective for the adverb. Comp. ii. 100. Some read *καχλάσδοντα*, referring it to the waves. Vossius construes the sentence thus: Τὰ δὲ καλὰ κύματα, ἐπ' αἰγιαλοῖο ἡσυχα καχλάζοντα, φαίνει *νωθέοισαν*: which he explains in the

following manner: “*Pulchri fluctus maris leniter effervescentis (agitationibus se. et discursibus Galateæ sub aqua latentis) ostendunt vel produnt lascivam puellam, quæ emersa subinde, ut Polyphemi oves et canem, tanquam ipso sibi cariores Polyphemo, malis petat; tum subito in undarum tegmina refugit. Illic sub aqua ludibundam aspiciens canis e littore allatrat; unde pastor metuit, ne puellæ crura, cum e mari progressa fuerit, dilaniat.*”

13. *Φράζεο*. *Take care*. The middle verb *φράζεσθαι* properly signifies to reflect, or consider. Comp. ii. 69.—*Ἐπὶ κνάμαισιν*. Tmesis for *ἐπορούσῃ*, &c. So in the next verse: *καταψῆγε δὲ χρόα καλόν*.

15. *Καὶ αὐτόθε*. *Even of her own accord*. Here Galatea comes out of the water, and sports wantonly about the shore, to attract the attention of Polyphemus.—*Διαθρύπτεται*. Comp. iii. 36. Matth. Gr. Gr. § 404.—*Ως ἀπ' ἀκάνθας*. *Like the sun-dried down of the thistle*, &c. See Hoogeveen on Viger, ix. § 1. 16. Inconstancy is compared to the dry down of the thistle, which flits here and there in the breeze. Comp. Homer, Odyss. E. 327. Nicander, Alex. 126.—16. *Ταὶ καπυραὶ*. Comp. ii. 85.—17. *Καὶ φεύγει*. “*Flies him that loves, and follows him that hates.*” Fawkes. Terence, Eun. iv. 7. 42. “*Novi ingenium: Nolint, ubi*

Καὶ τὸν ἀπὸ γραμμᾶς κινεῖ λίθον· ἦ γὰρ ἔρωτι
Πολλάκις, ὡς Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.
Τῷ δὲ ἔπι Δαμοίτας ἀνεβάλλετο καλὸν ἀείδεν. 20

ΔΑΜΟΙΤΑΣ.

Εἶδον, ναὶ τὸν Πᾶνα, τὸ ποίμνιον ἀνίκ' ἔβαλλε,
Κοῦ μ' ἔλαθ', οὐ τὸν ἐμὸν τὸν ἔνα γλυκὺν, ὡς ποθόρημι
Ἐς τέλος αὐτὰρ ὁ μάντις ὁ Τήλεμος, ἔχθρος ἀγορεύων,
Ἐχθρὰ φέροιτο ποτ' οἶκον, ὅπως τεκέεσσι φυλάξῃ.
Αλλὰ καὶ αὐτὸς ἐγὼ κνίσδων πάλιν οὐ ποθόρημι, 25
Αλλ' ἄλλαν τινὰ φαμὶ γυναῖκ' ἔχεν· ἀ δὲ ἀτοισα

velis: ubi nolis, cupiunt ultro." Horace, Sat. i. 2. 107. "Meus est amor huic similis; nam Transvolat in medio posita, et fugientia captat." This is nearly a literal translation of Callimachus, Epigr. 33.—18. Καὶ τὸν ἀπὸ γραμμᾶς. *And she moves the stone from the line*; a proverbial expression signifying that she is resorting to the last shift. The lines traced on a board for playing the game *πεττεία*, somewhat resembling chess, were called *γραμμαί*. The line in this game, from which the pebble was moved only in the extremity, was called *γραμμῆς ἱερά*. Hence the proverb ἀπὸ γραμμῆς ἱερᾶς κινεῖ λίθον. See Bos, Ellips. in v. *γραμμῆς*, p. 91. ed. Schæf. "The original, allusive probably to the game of chess, appears to be a proverbial saying, expressing a false step; or a situation not warranted by the rules of propriety. She moves her King from his proper place, or from the line into check, contrary to the rules of chess. In other words, *Galatea*, blinded by passion, flies her lover, and follows her scioner—a false move in the game of love." Polwhele. Reiske derives the expression from the "stadium," the remote boundary of which also was called *γραμμῆς*, and marked by a stone. See his note in Kiesling's edition. — "H

γὰρ ἔρωτι. Comp. Erasmus, Adag. i. 2. 15.

20. Τῷ δὲ ἔπι. *After him Damoxas began*, &c. For this meaning of ἀνεβάλλεσθαι, see the commentators on Homer, Odyss. A. 155. whence this verse is copied. Comp. viii. 71. x. 22. and Merick and Northmore on Tryphiodorus, vs. 467.

21. Ἀνίκα. Comp. ii. 147.—22. Κοῦ μ' ἔλαθε. *And she did not escape me*,—no, I swear by this my single precious eye. Οφθαλμὸν is to be supplied. See Bos, Ellips. p. 759. With οὐ τὸν ἐμὸν compare iv. 17. vii. 39.—

—"Ωι ποθόρημι. *With which I shall see till death in despite of Telemus*. The present for the future. Comp. iv. 28.

—23. Ἐς τέλος. Supply *βίον*. See Bos, Ellips. in v. *βίος*. Some interpret ἐς τέλος, "in perpetuum." See D'Orville, Charit. p. 460. Ovid, Met. xiii. 771. "Telemus Eurymides, quem nulla sefellerat ales, Terribilem Polyphemon adit, lumenque quod unum Fronte geris media, rapiet tibi, dixit, Ulysses." Comp. Homer, Odyss. I. 509. seqq.—"Ἐχθρὰ φέροιτο. Virgil, Aen. viii. 484. "Dii capiti ipsius generique reseruent." Comp. Homer, Odyss. B. 178. Virgil, Aen. xi. 399.

25. Αὐτὸς ἐγὼ κνίσδων. *I too in my turn*, &c. Comp. v. 122.—26. Φαμὶ.

Ζαλοῖ μ', ὡς Πατὰν, καὶ τάκεται ἐξ δὲ θαλάσσας
 Οἰστρεῖ παπταίνοισα ποτ' ἄντρα τε καὶ ποτὶ ποίμνας.
 Σῆγα δὲ ὑλακτεῖν νιν καὶ τῷ κυνί· καὶ γὰρ ὅκ' ἥρων
 Αὐτᾶς, ἐκνυζῆτο ποτ' ἴσχία ρύγχος ἔχαισα. 30
 Ταῦτα δὲ ίσως ἐσορεῦσα ποιεῦντά με πολλάχι πεμψεῖ
 Ἀγγελον. αὐτὰρ ἐγὼ κλαξῶ θύρας, ἔστε καὶ ὄμόσση
 Αὐτά μοι στορέσειν καλὰ δέμνια τᾶσδ' ἐπὶ νάσω.
 Καὶ γὰρ θην οὐδὲ εἶδος ἔχω κακὸν, ὡς με λέγοντι.
 Ἡ γὰρ πρὰν ἐς πόντον ἐσέβλεπον, ἦς δὲ γαλάνα, 35
 Καὶ καλὰ μὲν τὰ γένεια, καλὰ δὲ ἐμὸν ἀ μία κώρα,
 Ὡς παρ' ἐμὸν κέκριται, κατεφαίνετο· τῶν δέ τ' ὀδόντων
 Λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο.
 Ὡς μὴ βασκανθῶ δὲ, τρὶς εἰς ἐμὸν ἔπτυσα κόλπον.
 Ταῦτα γὰρ ἀ γραία με Κοτυτταρίς ἐξεδίδαξεν, 40

Comp. ii. 161. — Ἀτοισα. Doric for ἀτονσα, from ἀτω, a poetical verb for ἀκούω. — 27. Ζαλοῖ με. She becomes jealous of me. — 28. Οἰστρεῖ. She rushes furiously. Comp. Val. Flac. iii. 581. and Euripides, Iph. A. 77.

29. Σῆγα δέ. Supply ἐπιτάσσω, or κελεύω, and take σῆγα adverbially in the sense of ἡσυχῶς: Σῆγα δὲ κελεύω καὶ τῷ κυνὶ ὑλακτεῖν νιν. See Matth. Gr. Gr. § 146. obs. — Καὶ γὰρ δέκτης ἥρων. “For when I lov'd, he fawn'd and gently whin'd, And softly on her knees his head reclin'd.” Pol-wheel. Horace, speaking of Cerberus fawning upon Bacchus, expresses himself almost in the same words, Od. ii. 19. 30.

“leniter atterens

Caudam; et recendentis trilingui
 Ore pedes tetigitque crura.”

— 30. Ρύγχος. Πλεὶς ἐπὶ ἀνθρώπων, ρύγχος ἐπὶ κυνῶν, ράμφος ἐπὶ ὄρνέων. Moschop. ap. Valckenaer.

33. Στορέσειν. Comp. Homer, Il. A. 31. Viger, iv. § 6. v. § 3. 2. and Hoogeveen's note 87. Some constitute an Ellipsis: δτι αὐτὰ βούλεται στορέσειν, &c.

34. Καὶ γὰρ θην. Virgil, Ecl. 25. “Nec sum adeo informis: nup
 me in littore vidi, Cum placidum ven
 staret mare.” Ovid, Met. xiii. 84
 “Certe ego me novi, liquidæque
 margine vidi Nuper aquæ: placuitqu
 mihi mea forma videnti.” Portus cal
 θην in this verse an expletive. It ha
 the same signification as δή, and ma
 be translated indeed. — 35. Πρό
 Comp. ii. 115. — Ἡς δὲ. Comp. ii
 90. — 36. Καλὰ δὲ ἐμὸν. Comp. ii
 144. Κώρα is Doric for κόρη, the
 pupil of the eye, put for the eye itself.

38. Παρίας λίθοιο. Horace, Od. i. 19. 5.

“Urit me Glyceræ nitor
 Splendentis Pario marmore purius.”
 Comp. Anacreon, xxviii. 27. Pindar,
 Nem. iv. 131.

39. Ὡς μὴ βασκανθῶ. Tibullus, i. 2. 96. “Despuit in molles et sibi quisque sinus.” Comp. vii. 127. For this method of averting fascination see Potter's Arch. Gr. ii. 18. Robinson, iii. 18. and Grainger on Tibullus, i. 5. 54. Comp. Idyl xx. 11.

40. Κοτυτταρίς. The priestess of Cotytto. Comp. Horace, Epop. xvii.

ἀμάντεσσι παρ' Ἰπποκόσιντι ποταύλει.
 ει Δαμοίτας, σύρισδε δὲ Δάφνις ὁ βάτας.
 ντ' ἐν μαλακᾷ ταὶ πόρτιες αὐτίκα ποίᾳ. 45
 ἀν οὐδὲ ἄλλος, ἀνάσσατοι δὲ ἐγένοντο.

nal, ii, 91. According to
 ast it is a proper name. But
 rière's Classical Dictionary.
 v. Comp. ii. 115. This
 is again x. 16.
 ει Δαμοίτας. Virgil, Ecl. v.
 calamos inflare leves ego

dices versus." — Δάφνις δὲ βάτας.
 Comp. vs. 1. i. 113. — 45. Ὁρχεῖντο.
 Horace has the same thought, Od. iii.
 18. 9. "Ludit herboso pecus omne
 campo." — 46. Νίκη. Doric for ἐνίκη,
 from νίκημ. Comp. vii. 40.

ΘΑΛΥΣΙΑ.

ΕΙΓΑΤΑΛΛΙΟΝ ζ.

“*Ης χρόνος ἀνίκ’ ἐγών τε καὶ Εὔχριτος ἐσ τὸν Ἀλευτα
Εἴρπομες ἐκ πόλιος, σὺν δὲ τρίτος ἄμμιν Ἀμύντας
Τῷ Δηοῖ γὰρ ἔτευχε θαλύσια καὶ Φρασίδαμος,
Κ’ Ἀυτιγένης, δύο τέκνα Λυκωπέος, εἴ τι περ ἐσθλὸν
Χαῖν τῶν ἐπάνωθεν, ἀπὸ Κλυτίας τε καὶ αὐτῷ*

5

ΘΑΛΥΣΙΑ. THE FESTIVAL OF FIRST-FRUITs in honor of Ceres; — HARVEST-HOME. Comp. Homer, Il. I. 530. and Spanheim on Callimachus, Hymn. Cer. vss. 20. and 137. In some MSS. and several editions a second title is added: *ἡ Ἑαριὴ Ὀδοιπορία, or The Vernal Voyage.* But as the feast of the First-fruits was celebrated in Autumn, this has been rejected by modern editors. Heinsius thinks this Idyl may be entitled *The Vernal Voyage of Ageanax.* — The poet gives an account of a journey in company with two friends, Eucrytus and Amyntas. As they proceed they meet Lycidas a goatherd, and agree to beguile the way with singing. “In the Thalysia there is a novelty of form, an originality of combination, in every part delightful. We at first regret the interruption of Lycidas, since we had promised ourselves exquisite pleasure at the Harvest-feast: but eager as we are to see our poet and his friends at the end of their journey, we are soon reconciled to the Cretan goatherd, and thank him for his charming music. At the feast of Ceres, however, the interest of the piece is wonderfully heightened, and our enthusiasm called forth, amidst the most variegated landscape, the most elegant assemblage of rural imagery to

be met with in Theocritus.” Polwhel Warton, Reiske, and some others thin this Idyl was not written by Theocritus.

1. *Ης χρόνος.* Simichidas explains the cause of his journey. Comp. ii. 90. — *Ἀλευτα.* A river in the island of Cos, mentioned also by Moschus, iii. 98. Another river of this name occurs in Theocritus, v. 123. — 2. *Εἴρπομες.* Comp. i. 105. v. 44. — *Ἐκ πόλιος.* From Cos, the chief city in the island of the same name. — *Ἄμμιν.* Comp. i. 15. — 3. *Τῷ Δηοῖ.* A poetical form for *τῷ Δήμητρι, to Ceres.* — 4. *Εἴ τι περ ἐσθλὸν.* That is, *ἐσθλὸν, εἴ τι περ ἐσθλὸν, &c.* Good, if anything good remains of the ancient nobility: or, as the Scholiast explains it: *εἴ τι ἔστιν ἀγαθὸν ἀπὸ τῶν ἔτι δυτῶν ἀρχαίων ἀγαθῶν τῶν ἀπὸ τῆς Κλυτίας τε, καὶ αὐτοῦ τοῦ Χάλκωνος, οὗτοι εἰσὶ τὸ ἀγαθὸν ἐκεῖνο.* Similar forms of expression occur in Theocritus, Epigr. xvi. 4. Apollonius Rhod. iii. 347. Horace, Sat. i. 6. 1. Comp. Kuster on Aristophanes, Eccel. 53. and Hemsterhuis on Lucian, tom. i. p. 171. — 5. *Χαῖν τῶν ἐπάνωθεν.* “Ex nobilibus antiquis.” *Χαῖν* is the same as *χαῖδς, good, noble.* — *Ἀπὸ Κλυτίας.* From Clytia and from her son Chalcon.

Χάλκωνος, Βούριταιν ὃς ἐκ ποδὸς ἄπνε κράναυ,
Εὐ γ' ἐνερεισάμενος πέτρᾳ γόνῳ ταὶ δὲ παρ' αὐτὰν
Αἴγειροι πτελέαι τε ἐνσκιον ἄλσος ἔφαινον,
Χλωροῖσιν πετάλοισι κατηρεφέες κομόωσαι.

Κοῦπω τὰν μεσάταν ὄδὸν ἄνυμες, οὐδὲ τὸ σῆμα 10

· Αμῖν τῷ Βρασίλα κατεφαίνετο, καὶ τιν' ὄδίταν

· Εσθλὸν σὺν Μοίσαις Κυδανικὸν εὔρομες ἄνδρα,

· Ωνομα μὲν Λυκίδαυ, ἷσ δ' αἰπόλος· οὐδέ κέ τίς μιν

· Ηγνοίησεν ἴδων, ἐπεὶ αἰπόλῳ ἔξοχ' ἔώκει.

· Εκ μὲν γὰρ λασίοιο δασύτριχος εἶχε τράγοιο 15

Κνακὸν δέρμ' ὥμοιοι, νέας ταμίσοιο ποτόσδον·

This is put in apposition with *χαῶν τὰν ἐπάνωθεν*. See the Scholiast, according to whom Clytia was the daughter of Merops, and married Eurypilus, king of the Coans. Her son Chalcon succeeded to the kingdom of Cos. Comp. Homer, Il. B. 677.—6. Ἐκ ποδὸς. I. e. ποδί. Having impressed his knee firmly on the rock, he caused the fountain to gush forth with a kick of his foot. So Valckenaer.—8. Ἐφαινών. “ Redebant,” “ efficiebant.” So the Scholiast: ἐποίουν. Brunck reads ὄφαινον, which Graefe thinks more elegant. Thus Virgil, Ecl. ix. 41. “ Hic candida populus antro Imminet, et lente texunt umbracula vi- tēs.”—9. Χλωροῖσιν πετάλοισι. Springing into an arched shade with their verdant foliage. Comp. Virgil, Ecl. ii. 3. and Horace, Od. i. 21. 5. Koeppen on Homer, Il. A. 45. observes that all adjectives, compounded of ἐρέφω, imply an idea of covering like an arch. Wakefield, Sylv. Crit. P. i. p. 121. reads thus: Αἴγειροι πτελέαι τε κατηρεφέες κομόωσαι Χλωροῖσιν πετάλοισιν ἐνσκιον ἄλσος ἔφαινον. His object might be attained, however, without this transposition of the hemistichs, by simply removing the point after ἔφαινον.

10. Κοῦπω τὰν μεσάταν. The particles οὐπώ... καὶ are equivalent to

the Latin “ nondum . . . cum,” the καὶ standing for δτε. See Hoogeveen on Viger, p. 523. Virgil, Ecl. ix. 59. “ Hinc adeo media est nobis via: namque sepulcrum Incipit apparere Bisanoris.” The tombs of heroes and other eminent persons were usually erected by the road side. Hence the origin of epitaphs beginning with the words “ Siste viator.”—12. Σὺν Μοίσαισι. By the favour of the Muses. Comp. ii. 28.—Κυδανικόν. A native of Cydon in Crete, now called Canea.—13. Οὐδέ κέ τίς μιν. And any person having seen him, could not have mistaken him.

15. Ἐκ μὲν γάρ. Ovid, Met. ii. 680. “ Illud erat tempus, quo te pas- torea pellis Texit; onusque fuit dextrae sylvestris olivæ.” Comp. Coluthus, vs. 105.—16. Κνακόν. Comp. iii. 5. — Νέας ταμίσοιο. Redolent of fresh rennet. Τάμισος is a Doric word, of the same signification as πυρία, rennet, i. e. the liquor found in the stomach of young calves and other animals, used for coagulating milk in the manufacture of cheese, and also in dressing skins. Comp. xi. 66. Harles translates the passage: “ Pellem hirco re- cens detractam redolet.” The Scholiast accounts for the smell of the rennet, by saying, that cheese-makers, for want

Αμφὶ δέ οἱ στήθεσσι γέρων ἐσφύγετο πέπλος
 Ζωστῆρι πλακερῷ· ροιχάν δὲ ἔχει ἀγριελαῖον
 Δεξιτερῷ χορύναι, καί μὲν ἀτρέμας ἐπει τεσαρὸς
 "Ομιλατι μειδιόσοντι — γέλως δέ οἱ εἶχετο χείλεις. — 20
 Σιμιχῖδα, πᾶ δὴ τὸ μεσαμέριον πόδας ἔλκεις,
 "Αγίκα δὴ καὶ σαῦρος ἐφ' αἴμασιαις καθεύδει,
 Οὐδὲ ἐπιτυμβίδιοι κορυδαλλίδεις ἥλαινονται;
 "Η μετὰ δαῖτα κλητὸς ἐπείγεαι; η τινος ἀστῶν
 Λανὸν ἐπιθρώσκεις; ως τεῦ ποσὶ νεισσομένοιο 25
 Πᾶσα λίθος πταίοισα ποτ' ἀρβυλίδεσσιν ἀείδει.
 Τὸν δὲ ἐγαύ ἀμείφθη. Λυκίδα φίλε, φαντὶ τὸ πάντες
 "Εμμεν συρίκταν μέγ' ὑπείροχον ἐν τε νομεῦσιν,

of napkins, were accustomed to wipe their hands on their skin mantles.—17. Γέρων. This belongs to πέπλος. The Scholiast explains it τριβακὸν ἴμάτιον. Comp. Homer, Odys. x. 184.—18. Ζωστῆρι πλακερῷ. Toup explains this as being a *girdle of twisted rope*. Schneider, deriving πλακερὸς from πλάξ, pronounces it to be of the same signification as πλατύς.—'Αγριελαῖον. Harles says this is put for ἀπὸ ἀγριελαίου, "ex oleastro." See Matth. Gr. Gr. § 374. Comp. vs. 64.—19. Κορίναν. Comp. vs. 43.—Καί μὲν ἀτρέμας. And showing his teeth he mildly addressed me with a smiling countenance. Ξεσαρπὼς in Doric for σεσηρὸς, perf. part. of σαρπεῖν, to open the mouth and show the teeth like angry dogs. Hence to grin with anger, or malice, or sarcastically. Comp. xx. 14. Here it merely signifies to open the mouth widely, as rustics sometimes do.—20. Χείλεις. For a smile adhered to (hung upon) his lips.

21. Πᾶ δὴ τύ. Comp. ii. 19. Virgil, Ecl. ix. 1. "Quo te, Mosri, pedes? an, quo via dicit, in urbem?" Theocritus is represented by the name Simichidas.—Μεσαμέριον. Adverbially. Comp. i. 15. x. 48. Toup conjectured

μεσαμέριος, which Brunck received into the text. See Matth. Gr. Gr. § 446. 8.—22. 'Αγίκα δὴ καὶ. Virgil, Ecl. ii. 9. "Nunc virides etiam occultant spineta lacertos." Comp. ii. 58. Brunck translates αἴμασιδα, "maceria," a wall of dry stones: Harles renders it *Hecke*, "a hedge." Comp. i. 47.—23. ἐπιτυμβίδιοι κορυδαλλίδει. The crested larks. Comp. vs. 141. Some say these birds are called ἐπιτυμβίδιοι from the circumstance of having a crest resembling a cippus; others say, with more probability, from the peculiar habit of this species of lark, of sitting upon hillocks, low walls, stones in the field, and on low pillars, used as tomb-stones, and so frequenting tombs.—'Ηλαιόνται. For ἀλῶνται. 'Ηλαιόνται for ἀλδομαι is, according to Portus, peculiar to Theocritus. 'Αλαίνω, however, occurs in Euripides, Cyclops, 79.—25. Ως τεῦ. Comp. v. 19. "For such your speed, the pebbles on the ground, Dash'd by your clogs, at every step resound." Fawkes. 'Αρβυλίς was a kind of wooden shoe, armed with iron nails, peculiar to the Boeotians, with which they used to tread the grapes in the wine-press.

27. Φαντὶ τύ. Comp. i. 56. ii. 45.

Ἐν τ' ἀμητήρεσσι· τὸ δὴ μάλα θυμὸν ἴσαινει
 Ἀμέτερον· καί τοι, κατ' ἐρὸν νόου, ἰσοφαρίσδεν 30.
 Ἐλπομαι· ἀ δ' ὁδὸς ἀδε Θαλυσιάς· η γὰρ ἐταῖροι
 Αὐρές εὐπέπλω Δαμάτερι δαιτα τελεῦντι,
 Ολβω ἀπαρχόμενοι· μάλα γάρ σφισι πίονι μέτρῳ
 Α δαίμων εὔκριθον ἀνεπλήρωσεν ἀλωάν.
 Αλλ' ἄγε δὴ, ξυνὰ γὰρ ὁδὸς, ξυνὰ δὲ καὶ ἀώς, 35
 Βωκολιασδώμεσθα· τάχ' ὥτερος ἄλλον ὄνασεῖ.
 Καὶ γὰρ ἐγὼ Μοισᾶν καπυρὸν στόμα, κήμε λέγοντι
 Πάντες ἀοιδὸν ἄριστον· ἐγὼ δέ τις οὐ ταχυπειθὴς,
 Οὐ Δᾶν· οὐ γάρ πω, κατ' ἐμὸν νόου, οὔτε τὸν ἐσθλὸν
 Σικελίδαν νίκημι τὸν ἐκ Σάμω, οὔτε Φιλητᾶν, 40.
 Αειδων· βάτραχος δέ ποτ' ἀκρίδας ὡς τις ἐρίσδω.
 Ως ἐφάμαν ἐπίταδες· ὁ δ' αἰπόλος, ἀδὺ γελάξας,

— 30. *Kai τοι.* Although I hope to claim equality with you. — 31. 'Α δόδος. But this journey of mine is to the festival of Ceres. — 'Η γάρ. Comp. i. 16. — 32. Εὐπέπλω Δαμάτερι. Ceres was said to have worn a black veil, either as a sign of sorrow for the loss of Proserpine, or to conceal her grief from observation. See Hoole's translation of Homer's Hymn to Ceres. The veil was used in very early times as an ornamental part of dress. — 33. Ολβω ἀπαρχόμενοι. Offering the first-fruits of their wealth. — Μάλα γάρ. Virgil, Georg. i. 95. "Neque ipsum Flaya Ceres alto nequicquam spectat Olympo."

35. 'Αλλ' ἄγε δὴ. But come now. Comp. Homer, Il. E. 718. Homer writes ἀλλ' ἄγε νῦν, Il. Z. 340. 354. See Hoogeveen, and Viger, viii. § 5. 5. seqq. — Ξυνὰ γὰρ ὁδὸς. For the way is common, the day is common. A proverbial expression, which is well illustrated by Symmachus, Epist. ix. 1. "Omnibus in hac vita positis ac locatis communis est coeli spiritus et lux diei." Comp. Apoll. Rhod. i. 336;

iii. 172. 'Αώς is put for ἥμέρα. See Schrader on Musæus, vs. 110. and Gesner on Orpheus, Argon. 652. ed. Herman. — 36. Βωκολιασδώμεσθα. Virgil, Ecl. ix. 64. "Cantantes licet usque, minus via lædet, eamus." — 'Αλλον. Fer ἐτερον. Comp. vi. 46. and Schrader on Musæus, p. 151.

37. Καὶ γὰρ ἐγώ. Virgil, Ecl. ix. 32. "Et me fecere poëtam Pierides: sunt et mihi carmina: me quoque dicunt Vatem; sed non ego credulus illis." — Καπυρόν. Ardent, or glowing, literally: Harles and Portus interpret it eloquent; Kiessling, clear-sounding, sonorous. Comp. ii. 85. vi. 16. — 39. Οὐ Δᾶν. Comp. iv. 17. — Οὐ γάρ πω. Virgil, Ecl. ix. 35. "Nam neque adhuc Vario videor, nec dicere Cinna Digna, sed argutos inter strepere anser olorea." — 40. Σικελίδαν. Asclepiades, the son of Sicelidas. The father's name is put for the son's. Asclepiades was a Samian poet, a writer of epigrams. Philetas was a native of Cos. Both are mentioned in the beautiful Idyl which Moschus wrote on the death of Bion, vs. 96. seqq.

Τάν τοι, ἔφα, κορύναν δωρύττομαι, οὐνεκεν ἐστί¹
 Πᾶν ἐπ' ἀλαθείᾳ πεπλασμένον ἐκ Διὸς ἔρνας.
 "Ως μοι καὶ τέκτων μέγ' ἀπέχθεται, δοτις ἔρευνῃ 45
 "Ισον ὄρευς κορυφῇ τελέσαι δόμον Ὀρομέδοντος,
 Καὶ Μοισᾶν ὄρνιχες, δοσοι ποτὶ Χῖον ἀοιδὸν
 'Αυτία κοκκύζοντες ἐτώσια μοχθίζοντι.
 'Αλλ' ἄγε, βωκολικᾶς ταχέως ἀρχώμεθ' ἀοιδᾶς,
 Σιμιχίδα· κῆγαν μὲν, ὄρη φίλος, εἴ τοι ἀρέσκει 50
 Τοῦθ' ὅ τι πρὸν ἐν ὄρει τὸ μελύδριον ἐξεπόνασα.
 "Εσσεται Ἀγεάνακτι καλὸς πλόος ἐς Μιτυλάναν,
 Χῶταν ἐφ' ἐσπερίοις ἐρίφοις νότος ὑγρὰ διώκῃ

43. Τάν τοι κορύναν. Virgil, Ecl. v. 88. "At tu sume pedum." Comp. vs. 19. Δωρύττομαι is Doric for δωρέομαι. The common editions have the future δωρήσομαι. See Gregorius Cor. de Dial. p. 294. — Οὐνεκεν ἐστί. Because thou art a son of Jove wholly formed for truth. Comp. Pindar, Isthm. 47. Euripides, Phoen. 198.

45. "Οστις ἔρευνῃ. Constr. δοτις ἔρευνῃ τελέσαι δόμον ίσον κορυφῇ ὄρους Ὀρομέδοντος. Oromedon was a very high mountain in the island of Cos, and took its name from a giant slain and buried there. — 47. Καὶ Μοισᾶν ὄρνιχες. Comp. v. 48. Poets are often called the birds of the Muses. Horace, Od. i. 6. 1. calls Varius a bird of Maeonian song:

— "Scriberis Vario fortis, et hostium
 Victor, Maeonii carminis aliti."

Comp. Callimachus, Hym. Del. 252. D'Orville, Van. Crit. vii. 5. p. 149. — Χῖον ἀοιδόν. Homer. — 48. 'Αυτία κοκκ. "Who crow defiance to the Chian bard." Fawkes. But κοκκίζειν here signifies to croak; in verse 124. to crow.

50. Κῆγαν μὲν. Supply δρέομαι, or δέσω. — "Ορη φίλος. "Vide amice." Comp. Valckenaer, Adoniaz. p. 305. —

51. "Ο τι πρὸν ἐν ὄρει. "The strains I lately labour'd on the hill." Pot-whele. Virgil, Ecl. v. 13. "Immo hæc, in viridi nuper quæ cortice fugi Carmina descripsi, et modulans alterna notavi, Experiār." Comp. Ecl. ix. 21. Heinsius for πρὸν ἐν ὄρει reads with Eustathius πρὸν ὄρη, "nuper vere novo." Comp. Valckenaer Adoniaz. p. 366. — 'Εξεπόνασα. Comp. Valckenaer on Euripides, Phoen. 1642. 52. Καλὸς πλόος. This poem of Lycidas seems to have given Horace the hint for the third ode of the first book, on Virgil's voyage. — 53. Χῶταν ἐφ' ἐσπερίοις. And when the south wind attendant upon the setting Kids, &c. The time alluded to is about the middle of December. See Aratus, Phoen. 678. The Kids are two stars in the left hand of the constellation Auriga. Their rising and setting were considered dangerous to sailors. Virgil, Æn. ix. 663. "Quantus ab occasu veniens, pluvialibus Hædis, Verberat imbēr humum." Horace, Od. iii. 1. 26.

— "Neque
 Tumultuosum sollicitat mare
 Nec sævos Arcturi cadentis
 Impetus aut orientis Hædi." Comp. Plin. N. H. xvii. 28. — Μαστι,

Κύματα, κώριων ὅτ' ἐπ' Ὀχεανῶ πόδας ἴσχει.
 Χάλκιονες στορεσεῦντι τὰ κύματα, τάν τε φύλασσα
 Τόν τε νότον, τόν τ' εὖρον, ὃς ἔσχατα φυκία κινεῖ.
 Ἀλκιονες, γλαυκαῖς Νηρηῖσι ταῖ τε μάλιστα
 Ὀρνίχων ἐφίλαθεν, ὅσαις τέ περ ἐξ ἀλὸς ἄγρα. 60
 Αγεάνακτι πλόου διζημένῳ ἐς Μιτυλάναν
 Ωρια πάντα γένοιτο, καὶ εὔπλοον ὄρμου ἵκοιτο.
 Κῆγω τῆνο κατ' ἀμαρ, ἀνήθινον η ῥαδόεντα,
 Ή καὶ λευκοῖσι στέφανον περὶ κρατὶ φυλάσσων, 65
 Τὸν Πτελεατικὸν οἶνον ἀπὸ κρητῆρος ἀφυξεῖ,
 Πὰρ πυρὶ κεκλιμένος κύαμον δέ τις ἐν πυρὶ φρυξεῖ,
 Χά στιβὰς ἐσσεῖται πεπυκασμένα ἔστ' ἐπὶ πᾶχυν
 Κνύζα τ' ἀσφοδέλῳ τε, πολυγνάμπτῳ τε σελίνῳ.
 Καὶ πίοιαι μαλακῶς, μεριναμένος Αγεάνακτος,
 Αὐταῖσιν κυλίκεσσι καὶ ἐς τρύγα χεῖλος ἐρείδων. 70

L. 372. Statius, Theb. viii. 407. seqq.
 Colum. xi. 2. 78.—54. Κώριων δτε.
 And when Orion rises, i. e. about the
 second week in March. Virgil, Aen.
 x. 763. “Quam magnus Orion, Cum
 pedes incedit medii per maxima Nerei
 Stagna, viam scindens, humero super-
 eminet undas.” Orion is called by the
 poets “nimbus,” “sævus,” “nau-
 tis infestus,” &c. Comp. Mitsch. on
 Horace, Od. i. 28. 21. iii. 27. 17.

57. Χάλκιονες. In spring if the
 halcyon, or kingfisher, confined itself
 to the shore, the ancients dreaded an
 impending storm; but when that bird
 entrusted itself to the ocean, they ex-
 pected fine weather. See the story of
 Σεύχ in Ovid, Met. xi. 410. seqq.—
 Στορεσεῦτι. Virgil, Ecl. ix. 57. “Et
 nunc omne tibi stratum silet aequor.”
 Comp. Odyss. Γ. 158. Apoll. Rhod.
 i. 1154.—58. ἔσχατα φυκία. The
 lowest sea-weed, i. e. that which lies at
 the bottom of the sea.

59. Ταὶ τε μάλιστα. Which of all
 birds that have their living from the sea

are most beloved, &c.—60. ἐφίλαθεν.
 Doric for ἐφιλήθησαν. See Matth.
 Gr. Gr. § 205. 6.

61. Διζημένῳ. Seeking, literally.
 Kiessling interprets it “ingresso.”—
 62. Ωρια. Favorable. Comp. vs.
 85.

63. Τῆνο κατ' ἀμαρ. Comp. ii. 86.
 —64. Ή καὶ λευκοῖσι. Comp. vs.
 18. Matth. Gr. Gr. § 374. For φυ-
 λάσσων, Kiessling conjectured πυκάσ-
 σσων. Some think it put for φέρων.—
 65. Τὸν Πτελεατικόν. Coan wine, so
 called from Ptelea in the island of Cos.
 Virgil, Ecl. v. 70. “Ante focum, si
 frigus erit; si messis, in umbra, Vina
 novum fundam calathis Ariusia nec-
 tar.”—67. Χά στιβάς. And my couch
 shall be heaped up to my elbow. Comp.
 vs. 132. and Anacreon, iv. 1. seqq.—
 68. Κνύζα. Comp. iv. 25.—Ἀσφο-
 δέλῳ. Asphodel, otherwise called king's-
 spear, or day-lily.

70. Αὐταῖσιν κυλίκεσσι. Comp. Ho-
 race, Od. i. 35. 27. iii. 15. 16. Ach-
 stoph. Plut. 1085.

Αὐλησεῦντι δέ μει δύο ποιμένες εἰς μὲν Ἀχαρνεὺς,
Εἰς δὲ Λυκωπίτας ὁ δὲ Τίτυρος ἐγγύθεν ἀστεῖ,
“Ως πόκα τᾶς ξενέας ἡράσσατο Δάφνις ὁ βώτας,
Χώς ὅρος ἀμφεπολεῖτο, καὶ ὡς δρύες αὐτὸν ἐθρήνευν,
‘Ιμέρα αἵτε φύοντι παρ’ ὅχθαισιν ποταμοῖο.” 75
Εὗτε χιὼν ὡς τις κατετάκετο μακρὸν ὑφ’ Αἴμου,
“Η Ἀθω, ἡ Ροδόπαν, ἡ Καύκασον ἐσχατόεντα.
‘Αισεῖ δὲ, ὡς ποκ’ ἔδεκτο τὸν αἰπόλον εύρεα λάρναξ
Ζωὸν ἔόντα, κακῆσιν ἀτασθαλίησιν ἄνακτος.
“Ως τέ νιν αἱ σιμαὶ λειμωνόθε φέροντι ιοῖσαι 80
Κέδρον ἐσ ἀδεῖαν μαλακοῖς γένθεσι μέλισσαι.
Οῦνεκά οἱ γλυκὺ Μοῖσα κατὰ στόματος χέε νέκταρ.
“Ω μακαριστὲ Κομάτα, τὸ δὴν τάδε τερπνὰ πεπόνθης,
Καὶ τὸ κατεκλάσθης ἐσ λάρνακα, καὶ τὸ μελισσᾶν
Κηρία φερόμενος, ἔτος ὥριον ἐξεπόνασας. 85
Αἴθ’ ἐπ’ ἐμεῦ ζωοῖς ἐναρίθμιος ὥφελες ἥμεν,

71. Αὐλησεῦντι. Virgil, Ecl. v. 72. “Cantabunt mihi Damoetas et Lyctius Ἀέgon.” — 73. Ξενέας. This is generally supposed to be a proper name. Heinsius, however, shows it to be only an appellative noun, signifying a certain damsel. So ξένος Ἀθηναῖος signifies a certain Athenian. Buttmann conjectured Ἐχένας. The nymph loved by Daphnis was named Echenais. — 74. Καὶ ὡς δρύες. Virgil, Ecl. x. 13. “Illum etiam lauri, illum etiam flevere myricæ.” — 75. Ιμέρα. Comp. v. 124. — 76. Εὗτε χιὼν ὡς τις. When like any snow, &c. Comp. Callimachus, Hym. Cer. vs. 92. — 77. Η Ἀθω. Virgil, Ecl. viii. 44. “Aut Tmarus, aut Rhodope, aut extremi Garamantes.” Georg. i. 332. “Aut Atho, aut Rhodopen, aut alta Ceraunia.”

79. Κακαῖσιν. By the wanton cruelty of his master. Palmerius, Exerc. p. 801, thinks the confining of Comates in a chest alludes to the condemnation

of Philoxenus the lyric poet, to a dungeon, by Dionysius the tyrant of Sicily. See Meursius on Lycophr. vs. 239.

80. “Ως τέ νιν αἱ σιμαὶ. And how the flat-nosed bees, coming to the sweet cedar, fed him with soft flowers from the meadow. — 81. Κέδρον. The chest, which was made of this wood.

83. Τὸ δήν. Thou truly. Portus explains δήν by the Latin “dix.” Πεπόνθης he translates “fruitus es;” Kiessling renders it “expertus es.” — 85. Ετος ὥριον. Thou didst spend a pleasant time. Comp. vs. 62. Homer, Il. Λ. 691. Some translate ἔτος ὥριον, a whole spring; others think it signifies a summer. Heinsius renders it “vix et aestatem.” Comp. Zeune on Viger, p. 162. and Schaefer on Bus, Ellips. p. 577. For ἔξερνατα in the sense of ἔξετέλεσσας, see the commentator on Euripides, Phoen. 1662.

86. Αἴθ’ ἐπ’ ἐμεῦ. Constr. εἴθ’ ὥφελες εἶναι ἐναρίθμιος ζωοῖς ἐπ’ ἐμοῦ. Οὐκ!

“Ως τοις ἐγών ἐνόμευον ἀν’ ὥρεα τὰς καλὰς αἴγας,
Φωνᾶς εἰσαίων· τὸ δ’ ὑπὸ δρυσὶν ἢ ὑπὸ πεύκαις
‘Ἄδη μελισδόμενος καταχέκλισο, Θεῖς Κομᾶτα.

Χώ μὲν τόσσον εἰπών ἀπεπαύσατο· τὸν δὲ μέτ’ αὐθις 90
Κῆγών τοις ἐφάμαν· Λυκίδα Φίλε, πολλὰ μὲν ἄλλα
Νύμφαι κῆμε δίδαξαν ἀν’ ὥρεα βαυκολέοντα
Ἐσθλὰ, τά που καὶ Ζανὸς ἐπὶ θρόνου ἄγαγε φάμα·
‘Αλλὰ τόγε ἐκ πάντων μέγ’ υπείροχον, ω̄ τυ γεραίρεν
‘Αρξεῦμ· ἀλλ’ υπάκοισον, ἐπεὶ φίλος ἐπλεο Μοίσαις. 95
Σιμιχέδα μὲν Ἐρωτεις ἐπέπταρον· ἢ γὰρ ὁ δειλὸς
Τόσσον ἐρῆ Μυρτοῦς, ὅσον εἴαρος αἴγες ἔρανται.
“Ωρατος δ, ὁ τὰ πάντα φιλαίτατος ἀνέρι τήνῳ,
Παιδὸς ὑπὸ σπλάγχνοισιν ἔχει πόθον. οἶδεν Ἀριστίς,
‘Εσθλὸς ἀνὴρ, μέγ’ ἀριστος, ὃν οὐδέ κεν αὐτὸς ἀείδεν 100
Φοῖβος σὺν φόρμιγγι παρὰ τριπόδεσσι μεγαίροι,
‘Ως ἐκ παιδὸς Ἀρατος ὑπ’ ὄστέον αἴθετ’ ἔρωτι.

that thou wert numbered with the living in my days! Comp. Aristoph. Acharn. vs. 210. Virgil, Ecl. x. 35. “Atque utinam ex vobis unus, vestrique fuissesem Aut custos gregis, aut maturae vinitor umas! — 88. Φωνᾶς εἰσαίων. Supply εἴσας. Listening to thy voice.

90. Τὸν δὲ μέτ’ αὐθις. After him in turn. For this anastrophe together with the interposition of the particle δὲ, see Hermann de Emend. Rat. Gr. Gr. p. 107.—93. Τά που καὶ Ζανός. A kind of proverbial expression, used in speaking of exquisite poetry, &c. Virgil, Ecl. iii. 73. “Partem aliquam, aenti, Divum referatis ad aures.” Comp. Ecl. v. 73.—94. Ω τυ γεραπερ. With which I will begin to honour thee. Comp. i. 56. The verb γεραπερ is used in the same sense by Homer, Il. H. 321.—95. Ἐπλεο. Doric and Ion. for ἐπλεω, and this by syncope for ἐπέλεω, imperfect of the poetical verb πέλεμαι, I am.

96. Ἐπέπταρον. Sneezing was sometimes accounted a lucky omen, as here, and in Idyl xviii. 16. Compare a lovely little poem of Catullus, de Acme et Septimio, the forty-fifth in Doering's edition, part of which stands thus in Dr. Nott's spirited translation of that poet:

“The God of Love, at length content,
Drew forth his golden dart;
And sneezing, from the right, consent,
It sunk in Acme's heart.”

Thus Propertius, ii. 3. 23. “Num tibi nascenti primis, mea vita, diebus Aureus argutum sternuit omen Amor.” Add Homer, Odyss. P. 545. and Bümann on Ovid, Heroid. xix. 151.

98. Τὰ πάντα. In every respect.—
‘Ανέρι τήνῳ. For ἐμοί.—99. Παιδὸς. This depends on πόθον: Is possessed with a passion for a certain damsel.—
‘Αριστίς. A person of this name is mentioned by Suidas as one of the disciples of Aristarchus.

Τάν μοι, Πάν, Ὁμόλας ἐρατὸν πέδον ὅστε λέλογχας,
 Ἀκλήταν τήνοιο φίλας ἐς χεῖρας ἐρείσαις.
 Κῆν μὲν ταῦθ' ἔρδης, ὡς Πάν φίλε, μή τί τυ παῖδες
 Ἀρκαδίκοι σκίλλαισιν ὑπὸ πλευράς τε καὶ ὄμοις
 Τανίκα μαστίσδοιεν, ὅτε κρέα τυθὰ παρείη.
 Εἰ δὲ ἄλλως νεύσαις, κατὰ μὲν χρόα πάντ' ὀνύχεσσι
 Δακνόμενος κυάσαιο, καὶ ἐν κυίδαισι καθεύδοις. 110
 Εἶης δὲ Ἡδωνῶν μὲν ἐν ὥρεσι χείματι μέσσῳ
 Ἐερον πὰρ ποταμὸν τετραμμένος ἐγγύθεν ἄρκτου,
 Εν δὲ θέρει πυμάτοισι παρ' Αἰθιόπεσσι νομεύοις,
 Πέτρᾳ ὑπὸ Βλεμύαν, ὅθεν οὐκέτι Νεῖλος ὄρατός.
 Μηκέτι τοι φρουρέωμες ἐπὶ προθύραισιν, Ἀρατε,
 Μηδὲ πόδας τρίβωμες· οὐδὲ δὲ ὄρθριος ἄλλον ἀλέκτωρ
 Κοκκύσδων νάρκαισιν ἀνιηραῖσι διδοίη.

103. Ὁμόλας. *Homole* was a mountain of Thessaly, near Othrys, the seat of the Centaurs. Comp. Virgil, *AEn.* vii. 674.—104. Ἀκλήταν. I. e. coming of her own accord.

106. Μή τί τυ παῖδες. This alludes to a festival of Pan, which was celebrated in Arcadia, the favorite retreat of that God. At this festival, the Arcadian youth, if they missed their prey in hunting, used to beat the statue of Pan, whom they considered the president of their sports, with squills, or sea-onions. See Spanheim on Callimachus, ii. p. 520.

109. Εἰ δὲ ἄλλως νεύσαις. “Sin vero alio inclinaveris.” Valcken. i. e. if you do not grant my request.—110. Κυάσαιο. Comp. iii. 29. v. 122.

111. Εἶης δὲ Ἡδωνῶν. Virgil, *Ecl.* x. 65. “Nec si frigoribus mediis Hebrumque bibamus, Sithoniasque nives hyemis subeamus aquosæ: Nec si cum moriens alta liber aret in ulmo, Aethiopum versemus oves sub sidere Cancri.” The *Edoni* were a people of Thrace near the Strymon. Comp. *Apollod.* iii. 5, and *Barthius* on Sta-

tius, *Theb.* v. 78. They are put here for the Thracians in general.—12. Ἐερον. The *Hebrus*, now called *Mairizza*, is the largest and broadest river in Thrace. Πάρ is Doric for παρ. Comp. i. 33.—Τετραμμένος ἐγγύθεν. The same as τετραμμένος πρὸς ἄρκτον, “conversus ad arcton.” So κεκλιμένος, or κλιθεὶς ἄρκτῳ. See Musgrave on Sophocles, *Trach.* 101.—114. Βλεμύαν. The *Blemyes* were a people of the remotest part of *Aethiopia*. Comp. *Mela*, i. 4. *Cellarius*, iii. 8. 16.

122. Μηκέτι τοι. Horace, *Od.* iii. 10. 19. “Non hoc semper erit liminis aut aquæ Cœlestis patiens. Comp. *Propert.* i. 16. 23. seqq.—123. ὄρθριος. The same as ὄρθρινός. Comp. *Aristoph.* *Eccl.* 741.—124. Νάρκαιστον. Some render this *torpidity*; others *drowsiness*. Toup by νάρκαι ἀνηρπαλ understands the *morning cold*, which is generally more intense at the dawn. Horace, *Sat.* ii. 6. 45. “Matutina parum cautos jam frigora mordent.” The passage is thus translated by Polwhele: “Then, dear Aratus! let us watch no more, Nor wear, with nightly

Ἐις δ' ἐπὶ τᾶσδε, φέριστε, Μόλων ἄγχοιτο παλαιόστρας
Ἄρμιν δ' ἀσυχία τε μέλοι, γραία τε παρείη, 126
Ἄτις ἐπιφθύσδοισα τὰ μὴ καλὰ νόσφιν ἐρύκοι.

Τόσος' ἐφάμαν· ὁ δέ μοι τὸ λαγωβόλον, ἀδὺ γελάξας,
Ως πάρος, ἐκ Μεισᾶν ἔεινήσεν ὥπασεν ἥμες.
Χῶ μὲν ἀποκλίνας ἐπ' ἀριστερὰ, τὰν ἐπὶ Πύξας 130
Εἴρφ' ὁδόν· αὐτὰρ ἐγών τε καὶ Εὔχριτος ἐς Φρασιδάμω
Στραφθέντες, χῶ καλὸς Ἀμύντιχος, ἐν τε βαθείαις
Ἄδείας σχίνοιο χαμεννίσιν ἐκλίνθημες,
Ἐν τε νεοτράποισι γεγαθότες οἰναρέοισι.

Πολλαὶ δ' ἄρμιν ὑπερθε κατὰ κρατὸς δονέοντο 135
Αἴγειροι πτελέαι τε· τὸ δ' ἐγγύθεν ιερὸν ὕδωρ
Νυμφᾶν ἐξ ἄντροιο κατειβόμενον κελάρυσδε.
Τοὶ δὲ ποτὶ σκιεραῖς ὄροδαμνίσιν αἰθαλίωνες
Τέττιγες λαλαγεῦντες ἔχον πόνον· ἀ δ' ὄλολυγῶν

toil, the bolted door! Some other, as the morn begins to peep, May the cock's clarion give to broken sleep! His limbs in listless languor may he stretch, And, so we rest, a halter end the wretch!"

125. Εἰς δ' ἐπὶ τᾶσδε. With such toil may the wretch Molon alone be tortured. Παλαιόστρα is put figuratively for the toil, fatigue, and anxiety that lovers have to endure in such situation. — 127. Ἄτις ἐπιφθύσδοισα. Comp. ii. 62. vi. 39. Tibullus, i. 2. 53. "Hæc mihi composit cantus, queis fallere posses: Ter cane, ter dictis despue carminibus." Comp. Griffiths on Aeschylus, P. V. 1070.

128. Τὸ λαγωβόλον. Comp. iv. 49. — 129. Εἴεινήσεν. Comp. Homer, Il. E. 659. Z. 218. — Ωπασεν ἥμες, Comp. ii. 41. The infinitive here is redundant, as in Lucian's Dialogue of Apollo and Vulcan: 'Εγώ ἐκείνην ἔδωκα αὐτῷ πατήγονον εἶναι. Comp. Viger, v. § 6. 10.

130. Πύξας. This is supposed to be

a city in the island of Cos, where there was a temple to Apollo. — 131. Εἴρφ' ὁδόν. Hastened on the way, &c. — Φρασιδάμω. To the dwelling of Phrasidamus. — 132. Ἐν τε βαθείαις. On high couches of sweet-smelling lentisk. Comp. vs. 67.

135. Υπερθε κατά. From above over our head. Comp. Homer, Il. E. 659. Matth. Gr. Gr. § 581. 3. — 136. Αἴγειροι. Αἴγειρος is the black poplar. See Spanheim on Callimachus, H. C. vs. 38. — 137. Κελάρυσδε. Murmured. This verb is properly applied to water descending from an eminence, or rolling over rocks; κελάδειν to rivers flowing with a gentle murmuring.

138. Τοὶ δὲ ποτὶ. Comp. i. 80. — Αἰθαλίωνες. Summer-loving. So Finckenstein, sommerlustig; so also the Scholiast, τοῦ ἡλίου χαίροντες. Some translate it ash-coloured, others dusky. — 139. Τέττιγες. Balm-crickets. Τέττιξ is often translated grasshopper; but incorrectly. The balm-cricket is a larger insect than the grasshopper, and

Τηλόθεν ἐν πυκινῇσι βάτων τρύζεσκεν ἀκάνθαις. 140
 Ἀειδον χόρυδοι καὶ ἀκανθίδες, ἐστενε τρυγών.
 Πωτῶντο ἔσουθαι περὶ πίδακας ἀμφὶ μέλισσαι.
 Πάντ' ὥσδεν θέρεος μάλα πίονος, ὥσδε δὲ ὀπώρας.
 Ὁχναι μὲν πὰρ ποσσὶ, παρὰ πλευρῇσι δὲ μᾶλα
 Δαψιλέως ἄμμιν ἐκυλίνδετο· τοὶ δὲ ἐκέχυντο 145
 Ὁρπακες βραβύλοισι καταβρίθοντες ἔρασδε·
 Τετράενες δὲ πίθων ἀπελύετο χρατὸς ἀλειφαρ.
 Νύμφαι Κασταλίδες Παρνάσιον αἴπος ἔχοισσαι,
 Ἀρά γέ πα τοιόνδε Φόλω κατὰ λάϊνον ἄντρον
 Κρητῆρ Ἡρακλῆς γέρων ἐστάσατο Χείρων; 150

makes a far greater noise. Its body is of a dark green colour; it sits upon trees, and begins its song as soon as the sun grows hot. Its wings are beautifully streaked with the colour of silver, and marked with brown spots. The outer wings are twice as long as the inner, and more variegated.—“Εχον πόνον. Kept up a contention.—‘Αδλολυγών. The thrush. So Bindemann, *Drossel*. Vossius translates it *Käuslein*, “the owllet:” Polwhele makes it *the woodlark*.—141. Κόρυδοι. Crested larks. Comp. vs. 23.—‘Ακανθίδες. Goldfinches. So Kiessling who renders it *Stieglitz*, *Distelfink*, *Goldfink*; all which terms are synonymous.—“Εστενε τρυγών. Virgil, Ecl. i. 59. “Nec gemere aëria cessabit turtur ab ulmo.”

143. Πάντ' ὥσδεν. Virgil, Georg. ii. 5. “Tuis hic omnia plena Muneribus; tibi pampineo gravidus auctumno Floret ager, spumat plenis vindemia labris.”—‘Οπώρας. The orthography of this word plainly shows that it is derived by grammarians from wrong primitives. Had it been derived from ὥρα, the first consonant would have been a φ, and not a π. Would it not be preferable to derive it from δικοῦ ὥρα, *the care of the vintage*?

144. Ὁχναι μέν. Virgil, Ecl. vii.

54. “Strata jacent passim sua que que sub arbore poma.” Comp. Longus, Past. iii. 26.—Πὰρ ποσσὶ. Comp. vs. 112.—145. Τοὶ δὲ ἐκέχυντο. Comp. i. 80.

147. Τετράενες δὲ πίθων. Horace, Od. i. 9. 7.

“Deprome quadrum Sabina, O Thaliarche, merum diota.”

—‘Απελύετο. Horace, Od. iii. 8. 9.—

“Hic dies anno redeunte festus Corticem astrictum pice demovebit Amphoræ, fumum bibere institutæ Consule Tullo.”

Wine-vessels were usually sealed up with a mixture of pitch and vine-ashes and previously to depositing them in the apotheca, a mark was added denoting the vintage. The wine mentioned in the latter quotation appears to have been forty-six years old.

148. Νύμφαι Κασταλίδες. Harles calls this “a poetical and beautiful digression.”—149. Ἀρά γέ πα. Did he ever, &c. Comp. iv. 3.—Φόλω. In the stony cave of *Pholus*, i. e. in the cave of the Centaurs. Comp. Apollod. ii. 5. 4. and *Orpheus*, Arg. 375. 419. where the hospitality of *Pholus* is described. Juvenal seems to allude to this passage, Sat. xii. 44. “Cratera capacem, Et dignum sitiente Pholo.” This Centaur is said to have produced

ρά γέ πα τῆνον τὸν ποιμένα τὸν ποτ' Ἀνάπῳ
ἢ κρατερὸν Πολύφαμον, ὃς ὥρεσι νᾶας ἔβαλλε,
οῖον νέκταρ ἔπεισε κατ' αὐλια ποσσὶ χορεῦσαι,
ἴον δὴ τόκα πῶμα διεκρανώσατε, Νύμφαι,
ωμῷ πᾶρ Δάματρος ἀλωάδος; ἃς ἐπὶ σωρῷ 155
ὕνις ἐγὼ πάξαιμι μέγα πτύον ἢ δὲ γελάξαι,
ράγματα καὶ μάκωνας ἐν ἀμφοτέρησιν ἔχοισα.

fun of wine at the entertainment
en to Hercules. See Athenæus, ix.
199. ed. Casaub.

151. Ἀνάπῳ. A river of Syracuse.
Top. i. 68. — 152. Ὡρεσι. With
the mountains, i. e. with rocks as
big as mountains. Homer, Odyss.
151. Ἡκε δὲ ἀπορρήξας κορυφὴν
οὐ μεγάλοισι Κάδος ἔβαλε προπάροιθε
τὸν κνανοπρόροιο, κ. τ. λ. For νᾶας
editions before that of Heinsius have
it. — 154. Οἶον δὴ τόκα. As the
ye then poured out, &c. “Quale

tunc poculum temperasti.” Kiessling.
“Quale dolii operculum relevistis.”
Portus. Διεκρανώσατε, κατὰ ἀντίφρα-
σιν, ἀντὶ τοῦ διεκεράσατε. Scholiast.
— 155. ἀλωάδος. Ceres was called
ἀλωᾶς and ἀλωῆς, from ἀλωὰ, a corn-
field. — 157. Δράγματα. Callimachus,
Hym. Del. 284. δράγματα ἀσταχῶν.
Ears of corn and poppies were the em-
blems of Ceres. — Ἐν ἀμφοτέρησιν.
Supply χερσίν. Comp. Spanheim on
Callimachus, Hym. Cer. 45.

ΒΟΥΚΟΛΙΑΣΤΑΙ'.

ΕΙΓΔΥΛΛΙΟΝ η'.

ΔΑΦΝΙΣ, ΜΕΝΑΛΚΑΣ, ΚΑΙ' ΑΙΠΟΛΟΣ.

Δάφνιδι τῷ χαρίεντι συνήντετο βωκολέοντι
Μᾶλα νέμων, ὡς φαντὶ, κατ' ὥρεα μακρὰ Μενάλκας.
Ἄμφω τώγ' ἥτην πυρρότριχω, ἄμφω ἀνάβω,
Ἄμφω συρίσδεν δεδαημένω, ἄμφω ἀείδεν.

ΒΟΥΚΟΛΙΑΣΤΑΙ'. THE BUCOLIC SINGERS. Menalcas, a shepherd; and Daphnis, a neatherd, both proud and boastful of their musical abilities, contend in Amoebean song; that is, in strains sung alternately, and consisting of an equal number of verses. They stake their pastoral pipes as the reward of victory, and choose a goat-herd as their umpire. The prize is adjudged to Daphnis.—It appears probable that the ancient shepherds actually contended in this manner; and like the modern *improvvisor* of Italy, were, from habit, extremely quick in extemporaneous conception and expression. *Extempore* composition of this kind, as we learn from Livy, was practised by certain Tuscans at Rome, long before the time of Theocritus.—The chief beauty of the eighth Idyl, says Warton, consists in the diversity of character between the neatherd and the shepherd. Daphnis feeds oxen, and Menalcas sheep; and the allusions of both respect their proper pursuit. The one never invades the province of the other.

2. 'Ως φαντὶ. Pierson, in his *Verisimilia*, p. 46. for ὡς φαντὶ, reads Διφαντέ, observing that Theocritus addressed this Idyl to his friend Diophantus, the person to whom he inscribes the twenty-first. Reiske objects to the alteration. This passage is thus imitated by Virgil, Ecl. vii. 2. "Complulerantque greges Corydon et Thyrsis in unum: Thyrsis oves, Corydon dissentas lacte capellas. Ambo florentes æstatibus, Arcades ambo: Et cantare pares, et respondere parati."

3. 'Αμφω τώγ' ἥτην. Both of them were red-haired, both were young. Collins gives the epithet "fiery-tressed" to the sons of the Dane. ἄνησος, i. e. ἄνησος, properly signifies wanting the down on the chin. Comp. vs. 93. Wakefield, Sylv. Crit. P. ii. p. 144. interpreting πυρρότριχος, "cui barba quidem enascitur, sed nondum fit hirsuta," for ἀνάβω read ἐνάβω, which had been proposed by Hemsterhuis also. Graefe takes πυρρότριχος in the same sense. Comp. vi. 3.—4. Συρίσδεν δεδαημένω. See Matth. Gr. Gr. § 202.

ρᾶτος δ' ὡν ποτὶ Δάφνιν ἴδων ἀγόρευε Μενάλκας. 5

ΜΕΝΑ'ΛΚΑΣ.

Μυκητᾶν ἐπίουρε βοῶν Δάφνι, λῆσ μοι ἀεῖσαι;
Φαμὶ τοι νικασεῖν ὅσσον θέλω αὐτὸς ἀείδων.

Τὸν δ' ἄρα χώ Δάφνις τοιῷδ' ἀπαμείβετο μύθῳ.

ΔΑ'ΦΝΙΣ.

Ποιμὰν εἰροπόκων ὁῖων συρικτὰ Μενάλκα,
Ἐποτε νικασεῖς μ', οὐδὲ εἴτι πάθοις τύ γ', ἀείδων. 10

ΜΕΝΑ'ΛΚΑΣ.

Χρήσδεις ὡν ἐσιδεῖν, χρήσδεις καταθεῖναι ἀεθλον.

ΔΑ'ΦΝΙΣ.

Χρήσδω τοῦτ' ἐσιδεῖν, χρήσδω καταθεῖναι ἀεθλον.

ΜΕΝΑ'ΛΚΑΣ.

Αλλὰ τὶ θησεύμεσθ', ὃ κεν ἀμῖν ἄρχιον εἴη;

ΔΑ'ΦΝΙΣ.

Μόσχον ἐγὼ θησῶ· τὸ δὲ θέσ γ' ισομάτορα ἀμνόν.

Il. § 230. p. 391. Virgil, Ecl. v. 2.
"Tu calamos inflare leves, ego dicere
versus."

5. Πρᾶτος δ' ὄν. For πρᾶτος οὖν. Comp. v. 68. vi. 5. Hoogeveen de Part. Gr. p. 272. supplies οὖτως after ὄν, and translates thus: "Prior vero Daphnini intuens cecinit. Cecinit ergo ex modo." Kiessling renders πρᾶτος 'οὖν by "primus igitur," and refers to Riemer, Lex. Gr. v. οὖν.—

6. Λῆσ μοι. Comp. i. 12. iv. 14.—

7. Φαμὶ τοι. Comp. i. 56. ii. 161.—

Ικασεῖν αὐτός. See Viger, iv. § 6. 7. § 3. 2. and Hoogeveen thereon.

10. Οὐδὲ εἴτι πάθοις. No, whatever you may do, i. e. however earnestly you may strive to sing well. See Hoogeveen, and Viger, v. § 9. 12. Αείδων

must be construed with νικασεῖς, as is evident from vss. 7. 84.

11. Χρήσδεις ὄν. Virgil, Ecl. iii. 28. "Vis ergo inter nos, quid possit uterque, vicissim Experiamur." — Χρήσδεις καταθεῖναι. Will you stake as a prize?

13. Θησεύμεσθα. Doric and poet, for θησόμεθα, and this for καταθησόμεθα. See Matth. Gr. Gr. § 212. 2.

14. Μόσχον ἐγὼ θησῶ. Virgil, Ecl. iii. 29. "Ego hanc vitulam, ne forte recuses, Depono." — Ισομάτορα. As full-grown as the mother. This Virgil expresses by "pariterque caput cum matre ferentem," AEn. ix. 528. on which see Heyne. Pierson conjectured λαπομάτορα, i. e. "lacte depulsum," as in Horace, Od. iv. 4. 15.

ΜΕΝΑ'ΛΚΑΣ.

Οὐ δησῶ ποκα ἀμνὸν, ἐπεὶ χαλεπός θ' ὁ πατήρ μου 15
Χά μάτηρ· τὰ δὲ μᾶλα ποθέσπερα πάντ' ἀριθμεῦντι.

ΔΑ'ΦΝΙΣ.

Ἄλλὰ τί μάν δησεῖς; τί δὲ τὸ πλέον ἔξει ὁ νικῶν;

ΜΕΝΑ'ΛΚΑΣ.

Σύριγγ', ἀν ἐποίησα χαλὰν ἐγὼ ἐννεάφωνον,
Λευκὸν χαρὸν ἔχοισαν, Ἰσον κάτω, Ἰσον ἄνωθεν,
Ταύταν κατθείην· τὰ δὲ τῷ πατρὸς οὐ καταθησῶ. 20

ΔΑ'ΦΝΙΣ.

Ἄν μάν τοι κήγω σύριγγ' ἔχω ἐννεάφωνον,
Λευκὸν χαρὸν ἔχοισαν, Ἰσον κάτω, Ἰσον ἄνωθεν.
Πρώταν νιν συνέπαξ· ἔτι καὶ τὸν δάκτυλον ἀλγῶ
Τοῦτον, ἐπεὶ κάλαμός γε διασχισθεὶς διέτμαξεν.
Ἄλλὰ τίς ἀμμε κρινεῖ; τίς ἐπάκοος ἔσσεται ἀμέων; 25

ΜΕΝΑ'ΛΚΑΣ.

Τῆνόν πως ἐνταῦθα τὸν αἰπόλον ἦν καλέσωμες,

15. Οὐ δησῶ ποκα. Virgil, Ecl. iii.
32. "De grege non ausim quicquam deponere tecum: Est mihi namque domi pater, est injusta noverca: Bisque die numerant ambo pecus, alter ethædos."—
16. Τὰ ποθέσπερα. Comp. iv. 3. v. 113.

17. Ἀλλὰ τί μάν. But what will you *really* stake? i. e. what else then, if not that? Comp. Xenophon, Cyr. iii. l. 23. Plato, Symp. 23. and Viger, iii. § 11. 10.

18. Ἐννεάφωνον. Though the shepherd's pipe is here called *nine-toned*, yet it was generally composed of seven unequal reeds, and consequently was only *seven-toned*. "Est mihi disparibus septem compacta cicutis Fistula." Virgil, Ecl. ii. 36. It is probable that the ancient shepherds first played over the tune, and then sung a stanza of the song answering thereto; and so played and sung alternately. Comp. Virgil,

Ecl. v. 14.—19. Λευκὸν καρόν. The shepherd's pipe was compacted with wax. Comp. i. 129.—"Ισον... Ισον. A similar example of the same word having the first syllable long and short in the same verse, occurs in Homer, Il. E. 31. Ἀρες, Ἀρες, &c.

21. Ἄν μάν τοι. I too indeed, &c. The particles Ἄν μάν are a formula used in solemn asseveration. See Viger, vii. § 7. 5. and Hoogeveen, xxi. § 3. 13. who notices the union of the three particles in the present passage, where they have merely the force of serious assertion.

23. Τὸν δάκτυλον ἀλγῶ. Thus Plato, Rep. v. p. 462. δάκτυλος τὸν δάκτυλον ἀλγεῖ. See Matth. Gr. Gr. § 424.

25. Ἀλλὰ τίς. Comp. v. 60, 61.—
'Αμέων. Comp. ii. 148. Matth. Gr. Gr. § 145. 7.

26. Τῆνόν πως. Suppose we call, &c.

*Ωι ποτὶ ταῖς ἐρίφοις ὁ χύων ὁ φαλαρὸς ὑλακτεῖ.

Χοὶ μὲν παῖδες ἄσσαν, ὁ δὲ αἰπόλος ἦνδ' ἐπακούσας.

Χοὶ μὲν παῖδες ἄειδον, ὁ δὲ αἰπόλος ἦθελε χρίνειν.

Πρῶτος δὲ ὃν ἄειδε λαχὼν ἵγκτα Μενάλκας. 30

Εἶτα δὲ ἀμοιβάίην ὑπελάμβανε Δάφνις ἀοιδὰν

Βωκολικάν. οὗτω δὲ Μενάλκας ἄρξατο πρᾶτος.

ΜΕΝΑΛΚΑΣ.

*Αγκεα καὶ ποταμοὶ, Θεῖον γένος, αἴ τι Μενάλκας

Πά ποκ' ὁ συρικτὰ προσφιλὲς ἀσε μέλος,
Βόσκοιτ' ἐκ ψυχᾶς τὰς ἀμνίδας. 35

Δάφνις ἔχων δαμάλας, μηδὲν ἔλασσον ἔχοι.

ΔΑΦΝΙΣ.

Κράναι καὶ βοτάναι, γλυκερὸν φυτὸν, αἴπερ ὄμοιον

Μουσίσδει Δάφνις ταῖσιν ἀηδογίσιν,

Τοῦτο τὸ βωκόλιον πιαίνετε. καὶ τι Μενάλκας

Τεῦδε ἀγάγγι, χαίρων ἀφθονα πάντα νέροι. 40

See Hoogeveen, Part. Gr. p. 551. ed. Schütz. Reiske circumflexes πῶς, and puts a note of interrogation after ὑλακταῖ. Graefe points the verse thus: Τίποι, πῶς; ἀγανθα τὸν αἰπόλον ἦν μαλάσσεις! See Matth. Gr. Gr. § 200.

27. *Ωι δὲ κύνων. The dative for the genitive, as is common in the poets. — φαλαρός. White. This is Idyl v. 104. is the name of a ram.

28. ἐπακούσας. Having heard them. So Kiesling: "voce audita." Some others translate it "obsequutus."

29. ἵγκτα. An ancient form for ἵκτης, i. e. ὁ συρικτής, ὁ λιγύφθογγος. So εἱρεότα for εἱρεότης in Homer. Harles calls it Doric; Portus says it is a Macedonian form.

30. Δάφνις. Virgil, Ecl. vii. 18. "Alternis igitur contendere versibus ambo Coepere. — Hos Corydon, illas referebat in ordine Thysis."

33. Θεῖον γένος. This refers to ποταμοὶ. — 34. Πά ποκα. Comp. i. 66. ii. 67. xi. 66. — 35. ἐκ ψυχᾶς. This corresponds exactly with our English phrase, with all my heart. And so it is explained by Harles: "Ex animi mei sententia, prout ipse ego volo atque cupio." Graefe refers ψυχᾶς to ποταμοὶ as being deities of race divine. Others refer it to τὰς ἀμνίδας, and translate it, to their hearts' content. Comp. v. 3. — 36. Μηδὲν ἔλασσον ἔχοι. I. e. may he fare as well.

37. Γλυκερὸν φυτόν. The singular for the plural. Brunck with four MSS. reads γλυκερὰ φυτὰ, not so correctly as regards the metre. The Scholiast properly interprets αἴπερ ὄμοιον by εἴπερ ὄμοιῶς: If Daphnis sing equally as well, &c. Edwards translates it "si quid simile." — 40. Τεῦδε. See Matth. Gr. Gr. § 150. Obs. 1. — Χαίρων ἀφθονα. Freely and plentifully.

ΜΕΝΑ'ΛΚΑΣ.

Παντᾶ ἔαρ, παντᾶ δὲ νομοὶ, παντᾶ δὲ γάλακτος
 Οὐθατα πλήθουσιν, καὶ τὰ νέα τρέφεται,
 Ἔνθα κόρα χαρίεσσ' ἐπινίσσεται· αἱ δὲ ἀν ἀφέρπη,
 Χῶ ποιμὰν ἔηρὸς τηνόθι, χαῖ βοτάναι.

ΔΑ'ΦΝΙΣ.

Ἐνθ' ὅις, ἔνθ' αἴγες διδυματόκοι, ἔνθα μέλισσαι 45
 Σμάνεα πληροῦσιν, καὶ δρύες ὑψίτεραι,
 Ἔνθα καλὰ Ναῖς βαίνει ποσίν· αἱ δὲ ἀν ἀφέρπη,
 Χῶ τὰς βῶς βόσκων, χαῖ βόες αὐότεραι.

ΜΕΝΑ'ΛΚΑΣ.

Ω τράγε, τῶν λευκῶν αἴγῶν ἄνερ, ὁ βάθος ὄλας

Χαίρων is equivalent to the Latin “gratias.” See Viger, v. § 14. 6. and my note on Longinus, xvi. 3. The Latin translators generally render it “latus.”

41. Παντᾶ. Doric for παντῆ, everywhere. These are written without an iota subscript. See Buttmann's Gr. Gr. § 116. Obs. 8. Virgil, Ecl. vii. 59. “Phyllidis adventu nostræ nemus omne virebit.” Comp. vs. 53. seqq.—43. Αἱ δὲ ἀν ἀφέρπη. Virgil, Ecl. vii. 55. “At si formosus Alexis Montibus his abeat, videoas et flumina sicca.” Pope has finely imitated both Theocritus and Virgil: “All nature mourns, the skies relent in showers, Hush'd are the birds, and clos'd the drooping flowers: If Delia smile, the flowers begin to spring, The skies to brighten, and the birds to sing. All nature laughs, the groves are fresh and fair, The sun's mild lustre warms the vital air: If Sylvia smile, new glories gild the shore, And vanquish'd nature seems to charm no more.”—44. Ξηρός. This epithet, with reference to ποιμὰν, is to be rendered pale, sickly. Comp. xxiv. 60. As applied to βοτάναι, the meaning is obvious. Virgil, Ecl. vii. 57. “Aret ager; vitio moriens sitit aëris herba.”

45. “Ἐνθ' ὅις. Meineke thinks this must be the singular put for the plural, because the final of the plural ὅις is long; but he prefers writing ὅις, since this form occurs in Idyl v. 99. Callimachus, Calath. Cer. 28. uses a singular exactly in the same manner: Ἐν πίτυς, ἐν μεγάλαι πτελέαι ἔστω. —48. Χῶ τὰς βῶς. Virgil, Ecl. iii. 100.

“Heu, heu! quam pingui macer est mihi taurus in ervo! Idem amor exitium pecori est pecorisque magistro.”

49. Ω τράγε. “Vir gregis ipse caper.” Virgil, Ecl. vii. 7. Constr. Ω τράγε, ἄνερ τῶν λευκῶν αἴγῶν, ὁ σιμαὶ ἔριφοι, δεῦτ' ἐφ' ὄνδρο, οὐ βάθος ὄλης ἔστι μαρίον. Some suppose this and the three following lines to be the composition of a grammarian.—Ω βάθος ὄλας. Where the depth of the wood is immense, Ω is Doric for οὐ, where, i. e. by the water. Reiske for οὐ reads ὡς, in the sense of “ad:” “Huc ades ad profunditatem sylvæ immensam.” Palmerius and Wernsdorf read φ, to whom is; who has an immense thickness of beard, or shaggy hair. With this they compare Juvenal, ix. 13. “Horrida siccæ Sylva comæ;” and Maximianus Hetruscus, El. i. 140. speaking

Μυρίου, ὃ σιμαὶ δεῦτ' ἐφ' ὑδωρ ἔριφοι·
·Ἐν τήνῳ γὰρ τήνα· οὐτὸς ὃ κόλε, καὶ λέγε κώρα,
·Ως Πρωτεὺς φώκας, καὶ θεὸς ὅν, ἔνεμεν.

ΔΑ'ΦΝΙΣ.

Μή μοι γάν Πέλοπος, μή μοι χρύσεια τάλαντα

of the eye-brows: "Desuper incumbens hispida sylva premit." Binde-mann changes ὃ into the exclamation ὃ, and takes βάθος ὅλας μυρίου as a comic periphrasis for the goat itself. — 50. Δεῦτε. The same as δεῦρο οὐτε. — 51. Ἐν τήνῳ. For ἐκείνῳ τῷ τόπῳ, i. e. near the fountain. — οὐτὸς, ὃ κόλε. Go, goat, and tell the damsel, &c. A gnat and a bee are sent on a similar errand by Meleager, Epigr. 90. and 108. Oxen, goats, and rams, without horns, were called κόλοι. Comp. Herodotus, iv. 29. Heinsius reads ὃ πόλε, i. e. ὃ αἰπόλε: Reiske, ὃ Κόλε, taking it as the name of a servant. — 52. Ως Πρωτεύς. Virgil, Georg. iv. 395. "Cœruleus Proteus... Armenta et turpes pascit sub gurgite phocas." Comp. Homer, Odyss. Δ. 386. Horace, Od. i. 2. 7. — "Menalcas and Daphnis have two contests. In the first they sing seven *amœbaean* songs,

consisting each of four verses. In the second they sing two songs; Menalcas one, consisting of eight verses, and Daphnis the other, consisting of nine. Menalcas is the first singer, as appears from vs. 30. The number of *amœbaean* songs should be even, as is evident from vs. 61. One song consequently is wanted: which that one is, may be easily known. The song, Ω τράγε, &c. belongs to Daphnis; not to Menalcas, as in the common copies: Δένδρεσι belongs to Menalcas, and Μή μοι γάν, &c. to Daphnis. The song wanted then is that of Menalcas, to which Daphnis's song, Ω τράγε, &c. answered. Could this song be recovered, the original would be perfect and complete; and the song of Menalcas, Δένδρεσι, &c. being placed before that of Daphnis, every thing would be right and regular." Edwards. Graefe supplies the defect thus:

ΜΕΝΑ'ΛΚΑΣ.

Ω τράγε, τὰν λευκᾶν αἰγῶν ἀνερ, ὃ βάθος ὅλας
Μυρίου, ὃ σιμαὶ δεῦτ' ἐφ' ὑδωρ ἔριφοι·
·Ἐν τήνῳ γὰρ τήνα· οὐτὸς ὃ φίλαι, εἴπατε δ' αὐτῷ,
·Ως Φοῖβος ποίμνας, καὶ θεὸς ὅν, ἔνεμεν.

ΔΑ'ΦΝΙΣ.

Ταῦρε φίλ', ἀργεννᾶν δαμαλᾶν πόσις, ὃ βάθος ὅλας
Μυρίου, ὃ λευκαὶ δεῦτ' ἐφ' ὑδωρ δαμάλαι·
·Ἐν τήνῳ γὰρ τήνα· οὐτὸς ὃ κόλε, καὶ λέγε τήνῳ,
·Ως Πρωτεὺς φώκας, καὶ θεὸς ὅν, ἔνεμεν.

Eichstadt transposes the verses from vs. 41. to 56. thus: To Menalcas he gives vss. 45, 46. 43, 44.; to Daphnis vss. 41, 42. 47, 48.; then to Menalcas vss. 57, 58, 59, 60.; and to Daphnis vss. 49, 50, 51, 52.; and finally vss. 53, 54, 55, 56. to Menalcas. After

this he supposes a lacuna of four verses. Wernsdorf attributes the omission to the silence of Daphnis, who was unable to reply to vs. 57—60.

53. Γάν Πέλοπος. Harles interprets this the Peloponnesus. Kiessling says, Pelops is put poetically for any king

Εἴη ἔχει, μηδὲ πρόσθε θέειν ἀνέμιων.
 Ἀλλ' ὑπὸ τῆς πέτρᾳ τῷδ' ἄσομαι ἀγκάσ ἔχων τυ, 55
 Σύννομα μᾶλλον ἐσορῶν τὰς Σικελὰν ἔσ αὖτα.

ΜΕΝΑ' ΛΚΑΣ.

Δένδρεσι μὲν χειμῶν φοβερὸν κακὸν, ὅδασι δὲ αὐχμὸς,
 Ὁρνιτιν δὲ ὕσπλαγξ, ἀγροτέροις δὲ λίνα.
 Αὐδρὶ δὲ παρθενικᾶς ἀπαλᾶς πόθος. ὦ πάτερ, ὦ Ζεῦ,
 Οὐ μόνος ἡράσθην· καὶ τὸ γυναικοφίλας. 60
 Ταῦτα μὲν ὡν δι' ἀμοιβαίων οἱ παιδες ἀεισαν.
 Τὰν πυράταν δὲ ὠδὰν οὕτως ἔξαρχε Μεγάλκας.

ΜΕΝΑ' ΛΚΑΣ.

Φείδευ τᾶν ἐρίφων, Φείδευ, λύκε, τῶν τοκάδων μεν,
 Μηδὲ ἀδίκει μέν, ὅτι μικκὸς ἐών πολλαῖσιν ὄμαρτέω.
 Ω Λάμπουρε κύων, οὕτω βαθὺς ὑπνος ἔχει τυ; 65
 Οὐ χρὴ κοιμᾶσθαι βαθέως σὺν παιδὶ νέμοντα.
 Ταὶ δέ οἰες, μηδὲ ὑμες ὀκνεῖσθαι ἀπαλᾶς χορέσασθαι

having extensive dominions. Comp. Thucydides, i. 9. — 54. Πρόσθε θέειν. Virgil, AEn. vii. 807. "Cursuque pendum prævertere ventos." — 56. Τὰς Σικελὰν ἔσ αὖτα. The preposition ἔσ has the signification here of πρὸς, or παρά: by the Sicilian sea. Comp. v. 123. Valckenaer conjectured Σικελάν τ' ἔσ αὖτα, and Kiessling, τὰς Σικελάν τε αὖτα.

57. Χειμῶν. A tempest. Virgil, Ecl. iii. 80. "Triste lupus stabulis, maturis frugibus imbræ, Arboribus venti, nobis Amaryllidis iræ." — "Τδασι δ αὐχμός. Drought to the fountains. For ὅδασι, Valckenaer conjectured, and Reiske edited οὕτασι. — 58. Τσπλαγξ. The snare. It also signifies the stick in a trap, which, when touched, causes the latter to fall. Comp. Oppian, Ixeut. iii. 18. — 60. Οὐ μόνος ἡράσθην. "Non solus amavi." 'Εράω, I love,

takes its other tenses from the passive form only. Comp. ii. 149. Matth. Gr. Gr. § 234. p. 403.

61. Δι' ἀμοιβαίων. This may be taken adverbially: "alternatim." Comp. Hoogeveen on Viger, ix. 2. 6. Graefe reads δι' ἀμοιβαίων, and supplies φέδων.

64. Οτι μικκὸς ἐών. "Quod parvus sim, et multas sequar." Edwards. See Viger, vi. § 1. 14. "Though low my lot, a numerous flock I keep." Fawkes. Comp. v. 66. xv. 42. — Πολλαῖσιν. Supply ἐρίφοις.

66. Οὐ χρή. The Scholiast thinks this verse imitated from Homer, Il. B. 24. 61. Οὐ χρή πανύχιον εῦδεις βολήφορον ἄνδρα. Valckenaer pronounces vss. 65, 66. spurious. Without them, however, the regularity of the ἀμεβαῖσι song is destroyed. — Σὺν παιδὶ νέμοντα. "Hah! Bright-tail! How, my dog! So fast asleep? Here trusting to a boy

Ποίας· οὔτι χαμεῖσθ', ὅκκα πάλιν ἀδε φύηται·
Σίττα νέμεσθε, νέμεσθε· τὰ δὲ οὔθατα πλήσατε πᾶσαι,
Ως τὸ μὲν ὡς ῥνες ἔχωντι, τὸ δὲ ἐς ταλάρως ἀπόθωμαι. 70
Δεύτερος αὖ Δάφνις λιγυρῶς ἀνεβάλλετ' ἀείδεν.

ΔΑΦΝΙΣ.

Κάμ' ἐκ τῷ ἄντρῳ σύνοφρος κόρα εἰχθὲς ἴδοισα
Ἐὰς δαμάλας παρελεῦντα, καλὸν καλὸν ημες ἔφασκεν
Τὸ μὰν οὐδὲ λόγων ἐκρίθην ἀπὸ τὸν πικρὸν αὐτῷ,
Αλλὰ κάτω βλέψας τὰν ἀμετέραν ὁδὸν εἴρπον. 75
Αδεῖ ἀ φωνὰ τὰς πόρτιος, ἀδὺ τὸ πνεῦμα·
Αδὺ δὲ χῶ μόσχος γαρύεται, ἀδὺ δὲ χά βῶς·
Αδὺ δὲ τῷ θέρεος παρ' ὕδωρ ρέον αἰθριοχοιτῆν.
Γὰ δρυτὶ ταὶ βάλανοι κόσμος, τῷ μαλίδῃ μᾶλα·

uch numerous sheep!" Polwhele.—
8. "Οκκα. This with the final long
; for δκα κα, i. e. δτε κε, or δτ' άν.
Virgil, Georg. ii. 200. " Non gramina
eerunt; Et, quantum longis carpent
rimenta diebus, Exigua tantum gehidus
ος nocte reponet."—69. Σίττα. Comp.
i. 45, 46.—70. Τὸ μὲν . . . τὸ δέ.
ομε . . . some.—Ως ῥνες ἔχωντι. For
ι ἔρνες ἔχωντι.

71. ἀνεβάλλετο. Began. Comp.
i. 20.

72. Σύνοφρος. Comp. Anacreon,
xviii. 16. Viger, ix. § 5. 13.—Ἐχθές.
Comp. ii. 144.—73. Παρελεῦντα.
Comp. v. 89. Matth. Gr. Gr. § 202.
2.—Καλὸν καλόν. Virgil, Ecl. iii.
9. " Et longum, formose, vale, vale,
nquit, Iola!"—Ημες. Comp. ii. 41.
—74. Οὐ μὰν οὐδέ. When these par-
icles include an adversative sense,
they may be rendered nevertheless; how-
ever; and both negatives appertain to
what follows, but differently, οὐ denying
simply and generally, οὐδέ particu-
larly. See Hoogeveen, xxxix. § 7. 17.
The Scholiast explains this: Οὐ μόνον
ἴγοντος οὐδὲν, ἀλλ' οὐδὲ λόγον τὸν πικρὸν.

—Ἐκρίθην ἀπό. Anastrophe for ἀπε-
κρίθην.

76. ἀδὺ τὸ πνεῦμα. " Sweet is the
breath of heifers." Polwhele. Kiess-
ling translates πνεῦμα, " cantus fis-
tulae." Warton thinks Milton had
Theocritus in view when he wrote the
passage: " Sweet is the breath of
morn, her rising sweet," &c. P. L.
iv. 641.—77. ἀδὺ δὲ χῶ μόσχος.
This verse should be expunged, it be-
longs to Idyl ix. 7.—78. Τῷ θέρεος.
I. e. διὰ τοῦ θέρεος, during the summer.
Virgil, Ecl. i. 52. " Fortunate senex,
hic inter flumina nota Et fontes sacros
frigus captabis opacum." " These
verses, 76, 77, 78. are not in the least
connected with the preceding four;
nor vs. 79, 80. with these three. These
songs manifestly consist of little de-
tached independent parts: and Daph-
nis passes from one subject to another,
just as Menalcas speaks first to the
wolf, then to the dog, and then to his
sheep." Edwards.

79. Τῷ δρυτὶ ταὶ βάλανοι. Virgil,
Ecl. v. 32. " Vitis ut arboribus decori
est, ut vitibus unæ, Ut gregibus tauri,

Τὰ βοῖ δ' ἀ μόσχος, τῷ βωχόλῳ αἱ βόες αὐταί. 80

“Ως οἱ παιδες ἔεισαν, ὁ δὲ αἰπόλος ὡδὸς ἀγόρευεν.”

ΑΙΓΑΙΟΣ.

‘Αδύ τι τὸ στόμα τοι, καὶ ἐφίμερος, ὁ Δάφνι, Φωνά·

Κρέσσον μελπομένω τεῦ ἀκουέμεν ἦ μέλι λείχεν.

Λάσδεο τὰς σύριγγας ἐνίκησας γὰρ ἀείδων.

Αἱ δέ τι λῆσ με καὶ αὐτὸν ἄμ' αἰπολέοντα διδάξαι, 85

Τήναν τὰν μιτύλαν δωσῶ τὰ δίδακτρά τοι αἴγα,

“Ατις ὑπὲρ κεφαλᾶς αἰεὶ τὸν ἀμολγέα πληροῖ.

‘Ως μὲν ὁ παιᾶς ἔχάρη, καὶ ἀνάλατο, καὶ πλατάγησε·

Νικησας· οὕτως ἐπὶ ματέρα νεθρὸς ἄλοιτο.

‘Ως δὲ κατεσμύχθη καὶ ἀνετράπετο Φρένα λύπᾳ 90

“Ωτερος· οὕτω καὶ νύμφα γαμεθεῖσ’ ἀκάχοιτο.

Κὴκ τούτω Δάφνις παρὰ ποιμέσι πρᾶτος ἔγεντο,

Καὶ νύμφαν, ἀκρηθος ἐὼν ἔτι, Ναΐδα γάμεν.

segetes ut pinguibus arvis.” Somewhat similar is the following from Callistratus, cited by the Scholiast on Sophocles Aj. vs. 293. “Ωσπερ γὰρ τὰ φύλλα κόσμον τοῖς δένδρεσι φέρει, τὰ δὲ ἔρια τοῖς προβάτοις, ἡ δὲ χαίτη τοῖς ἵπποις, ἡ δὲ γενεῖας τοῖς ἀνδράσιν· οὕτω καὶ ἡ σιωπὴ κόσμον ταῖς γυναιξὶ φέρει.

82. ‘Αδύ τι. Comp. i. 1. Virgil, Ecl. v. 45. “Tale tuum carmen nobis, divine poëta,” &c. — 83. “Η μέλι λείχεν. Comp. Septuagint, Cant. iv. 11.

84. Λάσδεο τὰς σύριγγας. Take these pipes, i. e. the pipe which had been won from Menalcas, together with his own pipe, which he had staked. The same construction occurs again, xv. 21., yet Valckenaér, Dahl, and Schæfer read τὰς σύριγγας, meaning the pipe which Menalcas had staked. Virgil, Ecl. vi. 69. “Hos tibi dant calamis, en! accipe, Musæ.” Wendorf observes, that the presumption, vanity, and temerity of Menalcas, and the simplicity, candour, and modesty

of Daphnis, were the circumstances which induced the umpire to decide in favour of the latter.

85. Αἱ δέ τι λῆσ. If you will teach me too some such lay, &c. Comp. i. 12. iv. 14.

88. ‘Ως μὲν δ παιᾶς. ‘Ως, without an accent, is equivalent to “quemadmodum,” as; but ὁς with an accent is the same as οὕτω, or. οὕτως, so. — 90. ‘Ανετράπετο. Supply κατὰ before φρένα: Was downcast as to his mind with grief. — 91. “Ωτερος. Menalcas. Comp. vii. 37.—Γαμεθεῖσα. Betrothed. Some read ὁς καὶ νύμφα γαμηθεῖσα. Hermann maintains that γαμηθεῖσα means asked in marriage, γαμεθεῖσα married. See Matth. Gr. Gr. § 228. p. 387.

92. Κὴκ τούτω. Virgil, Ecl. vii. 70. “Ex illo Corydon Corydon est tempore nobis.” — 93. “Ακρηθος. Very young, not having yet arrived at maturity. Comp. vs. 3.

ΝΟΜΕΥΣ, Ἡ ΒΟΥΚΟΛΟΙ.

ΕΙΓΑΤΑΛΙΟΝ 8'.

ΔΑΦΝΙΣ ΚΑΙ ΜΕΝΑΛΚΑΣ.

κολιάσδεο, Δάφνι· τὸ δὲ ωδᾶς ἄρχεο πρᾶτος,
ἴας ἄρχεο πρᾶτος, ἐφεψάσθω δὲ Μενάλκας,
τχως βωσὶν ὑφέντες, ὑπὸ στείραισι δὲ ταύρως·
μὲν ἀμᾶ βόσκοιντο, καὶ ἐν φύλλοισι πλανῶντο,
δὲν ἀτιμαγελεῦντες· ἐμὸν δὲ τὸ βωκολιάσδευ 5
προθεν· ἄλλοθε δὲ αὐθὶς ὑποκρίνοιτο Μενάλκας.

ΔΑΦΝΙΣ.

μὲν ἀ μόσχος γαρύεται, ἀδὺ δὲ χά βῶς,
δὲ χά σύριγξ, χώ βωκόλος, ἀδὺ δὲ κῆγών.
· δὲ μοι παρ' ὕδωρ ψυχρὸν στιβάς· ἐν δὲ νένασται.

ΜΕΤΣ. THE SHEPHERD, or THE SMEN. Daphnis and Menalcas persuaded by a certain shepherd to sing skill in bucolic song. They ut one strain each, and each re- a prize. The shepherd presents his with a beautiful club of ex- shape, and Menalcas with a wreathed conch.

Γὺ δὲ ωδᾶς ἄρχεο. Virgil, Ecl. “Incipe, Mopse, prior.” Ecl. “Incipe, Damcas, tu deinde e, Menalca.” — 3. Τφέντες. as properly signifies to let under, buckling animal under its dam. . iv. 4. In the next clause all ISS. have ὑπὸ στείραισι, i. e. ος στείραισι. Τφιέναι, however, ot convey the meaning intended

here, without a transposition of cases; as, ὑφιέναι στείρας ταύροις. Thus Longus, Past. iii. 21. Τποεάλλειν τὰς αλγας τοῖς τράγοις. The Scholiast says ὑπὸ is put for ἐπί. Reiske, Warton, and Schaefer read ἐπί. — 4. Αμᾶ. Doric for ἀμα. Comp. x. 39. — Βόσκοιντο. Heinsius supplies εἰθε. — 5. Μηδὲν ἀτιμαγελεῦντες. Not at all wan- dering from the herd. Ατιμαγελεῖν, as its derivation shows, properly signifies to despise the herd. Comp. Aristot. Hist. Anim. vi. 18. ix. 3. — 6. Εμπροθεν. A poetical form for ἐμπροσθεν. — “Αλλοθε δὲ αὐθὶς. Then in turn.

7. Αδὺ μέν. Comp. viii. 77. — 8. Αδὺ δὲ χά σύριγξ. Comp. viii. 78. seqq. Virgil, Ecl. iii. 82.
9. Εν δὲ νένασται. And in it are

Λευκῶν ἐκ δαμαλῶν καλὰ δέρματα, τάς μοι ἀπάσας 10
 Λίψ χόμαρον τρωγοίσας ἀπὸ σκοπιᾶς ἐτίναξε.
 Τῷ δὲ θέρευς Φρύγοντος ἐγὼ τόσσον μελεδότινον,
 Ὅσσον ἐρῶντε πατρὸς μύθων ἢ ματρὸς ἀκούσιν.

Οὕτω Δάφνις ἔεισεν ἐμίν· οὕτω δὲ Μενάλκας.

ΜΕΝΑΛΚΑΣ.

Αἴτνα μᾶτερ ἐμὰ, κηγὼ καλὸν ἄντρον ἐνοικέω 15
 Κοίλαις ἐν πέτραισιν ἔχω δέ τοι ὅσσ' ἐν ὄνείρῳ
 Φαίνονται, πολλὰς μὲν ὅις, πολλὰς δὲ χιμαίρας·
 Ων μοι πρὸς κεφαλᾶς καὶ πάρ ποσὶ κώεα κεῖνται.
 Εν πυρὶ δὲ δρυῖνῳ χορία ζέει, ἐν πυρὶ δ' αὖται
 Φαγοὶ χειμαίνοντος· ἔχω δέ τοι οὐδὲ ὅσον ὥραν 20
 Χείματος, ἢ υωδὸς καρύων, ἀμύλοιο παρόντος.

piled. Ἐν αὐτῇ δὲ τῇ κοίτῃ. Scholiast. See ἐν, *præpositio sine casu*, in Portus' Ionic Lexicon, and comp. Herod. i. 74.—10. Λευκῶν ἐκ. The preposition here may be considered as pleonastic; and so the Scholiast took it: Δέρματα καλὰ δαμαλῶν λευκῶν. Comp. i. 140. Viger, ix. § 1. 16.—11. Κόμαρον. Comp. v. 129.—Ἐτίναξε. “Dejicit.”

12. Τῷ δὲ θέρευς. Comp. vss. 19, 20.—13. Ἐρῶντε. “Puer et puella.” Toup. Winterton reads ἐρῶντι, making τι the object of ἀκούειν, i. e. *something admonitory*. Kiesling conjectured ἐρῶν γε.

14. Οὕτω Δάφνις. Virgil, Ecl. vii. 20. “Hos Corydon, illos referebat in ordine Thyrsis.”

15. Αἴτνα μᾶτερ. Μᾶτερ here is a nominative. Menalcas calls Αἴτνα his mother, because it was the place of his birth. Thus Ida is called μητέρα θηρῶν in Homer, Il. Θ. 47.—16. Κοίλαις ἐν πέτραισιν. Polyphemus gives a similar description of his cave in Ovid, Met. xii. 810. “Sunt mihi pars montis vivo pendentia saxo Antra.”—18. Ων μοι πρὸς κεφαλᾶς. Imitated from Eur-

pides, Cycl. vs. 328. “Οταν δὲ Βορέας χιόνα Θρηκίος χέη, Δοραῖσι θηρῶν σῶμα περιβαλὼν ἔμδυ, Καλ πῦρ διελθων, χιόνος οὐδέν μοι μέλει.”—19. Εν πυρὶ δέ. Virgil, Ecl. vii. 49. “Hic focus, et tædæ pingues: hic plurimus ignis Semper, et assidua postes fuligine nigri: Hic tantum Boreæ curamus frigora, quantum Aut numerum lupus, aut torrentia flumiua ripas.”—20. Χειμαίνοντος. When the storm rages. See Duke on Thuc. viii. 6. and Matth. Gr. Gr. § 563. Grammarians usually supply χρόνου. See Schæfer on Bos, Ellips. p. 549.—Οὐδὲ δσον. This is equivalent to the Latin “ne tantillum quidem:” And I have as little care for winter as a toothless man, &c. The Scholiast says: Οὐκ ᔁχω δὲ μικρὰν φροντίδα χειμῶνος, ὃσπερ οὐδὲ υωδὸς ἀνὴρ καρύων, &c. For ἢ, Toup conjectured ἢν, Casaubon and others ἢ, “quemadmodum.”—21. ἀμύλοιο. “Αμυλος was a soft cake made of flour, not prepared by a mill,

Τοῖς μὲν ἐπεπλατάγησα, καὶ αὐτίκα δῶρον ἔδωκε,
Δάφνιδι μὲν χορύναν, τάν μοι πατρὸς ἔτραφεν ἀγρὸς,
Αὐτοφυῖ, τὰν οὐδὲ ἀν ίστως μωμάσατο τέκτων.
Γήνω δὲ στρόμβῳ καλὸν ὄστρακον, οὐ κρέας· αὐτὸς 25
Σιτήθην, πέτραισι ἐν Ἰκαρίαισι δοκεύσας,
Πέντε ταμὰν πέντε οὖσιν· οὐδὲ ἐγκαναχήσατο κόχλῳ.

Βωκολικαὶ Μῶσαι, μάλα χαίρετε, φαίνετε δὲ ωδὰν,
Γάν ποκ' ἐγὼ τήνοισι παρὰν ἀεισα νομεῦσι·
Μηκέτ' ἐπὶ γλώσσας ἄκρας ὀλοφυγδόνα φύσης. 30
Τέττιξ μὲν τέττιγι φίλος, μύρμαξ δὲ μύρμαξ,

but by pounding. Some suppose it to be *boiled wheat*.

23. Κορύνα. Comp. vii. 19. 43.—24. Αὐτοφυῖ. That is, *shaped by nature*, as being an entire plant. Warton and Harles extol with much praise the elegant simplicity in the description of these gifts.—25. Στρόμβῳ. Στρόμβος properly signifies any body *twisted round*, or *turned round*, as a *top*; here it signifies a *conch*, such as was formerly used as a trumpet: the “*Murex Tritonis*” of Linnæus.—26. Πέτραισι ἐν Ἰκαρίαισι. *On the Icarian rocks*, i. e. on the rocky shore of the island Icaria, now Nicaria, one of the Sporades in the *Ægean sea*. The Scholiast says: *ἐν ταῖς πέτραις τοῦ Ἰκαρίου πελάγους*.—Δοκεύσας. Δοκεύειν signifies to *lie in wait for*; here to *surprise, take by surprise*.—27. Πέντε ταμῶν. I. e. *εἰς πέντε μέρη ταμῶν ἀνθρώποις πέντε οὖσιν*. See Schäfer on Bos, Ellips. p. 683.—Ο δέ. Menalcas. He was so delighted with the gift, that he immediately sounded it, as he would a trumpet. The author’s meaning is misrepresented by Fawkes.

28. Βωκολικαὶ Μῶσαι. *All hail, bacolic Muses!* An usual mode of invocation. Virgil, Ecl. vii. 21. “*Nymphae, noster amor, Libethrides, aut mihi carmen, Quale meo Codro, con-*

cedite.” Comp. Callimachus, H. Cer. vs. 135. “*The shepherd having praised and rewarded Daphnis and Menalcas for their singing, was desirous of letting them hear how he could sing himself: he therefore requests the Muses to bring to his memory the song he chanted to the four shepherds, who partook of the fish with him. This song begins at vs. 31. and ends with the Idyl.*” Edwards. Some give the remainder of the Idyl to Menalcas.—29. Τάν ποκ’ ἐγώ. Comp. i. 24. ii. 45. Meineke would prefer τάν τόκ’ ἐγώ.

30. Μηκέτι. *Never*, as in Pindar, Olymp. i. 7. This verse is supposed not to belong to this place. It alludes to a superstitious opinion of the ancients, that a falsehood was sometimes followed by some such punishment, as a blister on the tip of the tongue, or a pimple on the nose, &c. Vossius, who, for φύσης, reads φύση, sc. ή φόδη, interprets it thus: *Lest hereafter the song, as being badly repeated, should produce a pustule on the tip of my tongue.* He adds, that superstition assigned this punishment for an unskillful recitation of verses.

31. Τέττιξ μὲν τέττιγι. Thus Gregory Nazianzen: Πῶλοι μὲν πάλοισι φίλοι, ἔλαφοι τὸ ἔλαφοισι, Καὶ ψῆρες ψήρεσσιν, ἄγνω δέ τε τίμιος ἄγνως.

"Ιρηκες δ' ἵρηξιν ἐμὸν δ' ἀ Μῶσα καὶ ωδά.
 Τᾶς μοι πᾶς εἴη πλεῖος δόμος· οὔτε γὰρ ὑπνος,
 Οὔτ' ἔαρ ἔξαπίναις γλυκερώτερον, οὔτε μελίσσαις
 "Ανθεα, ὅσσον ἐμὸν Μῶσαι φίλαι· οὓς γὰρ ὄρεῦντι 35
 Γαθεῦσαι, τὰς δ' οὔτι ποτῷ δαλήσατο Κίρκα.

Comp. Juvenal, xv. 159.—32. ἐμὸν δ' ἀ Μῶσα. Comp. Virgil, Georg. ii. 475.

33. Τᾶς μοι πᾶς. "Quo carmine mihi tota sit plena domus." Portus. "Hac (Musa) mihi," &c. Kiessling. Τᾶς in place of τᾶς would have obviated the ambiguity.—Οὔτε γὰρ ὑπνος.

Virgil, Ecl. v. 46. "Tale tuum carmen nobis, divine poëta, Quale sopor fessis in gramine, quale per aëstum Dulcis aquæ saliente sitim restinguere rivo." Thus also Pope, Past. iii. 43. "Not bubbling fountains," &c.—36. Δαλήσατο. Δηλεῖσθαι sometimes signifies to injure by philters. Comp. xv. 48.

ἘΡΓΑΤΙΝΑΙ, Ἡ ΘΕΡΙΣΤΑΙ.

ΕΙΔΥΛΛΙΟΝ Ι.

ΜΙΛΩΝ ΚΑΙ ΒΑΤΤΟΣ.

Ἐργατίνα βουκαῖε, τί νῦν, ὃς ἡσρὲ, πεπόνθης;
Οὔτε τὸν ὅγμον ἄγειν ὁρθὸν δύνα, ὡς τοπρὸν ἄγεσ.

ἘΡΓΑΤΙΝΑΙ. THE LABOURERS, or THE REAPERS. This Idyl commences with a dialogue between two reapers, Milo and Battus. The latter is so captivated with the love of a music-girl, named Bombyce, that he is unable to perform his work as he ought, and to keep pace with his fellow labourers. Being interrogated by Milo, he declares his love, and sings the praises of his mistress. Milo compliments him, in a jeering manner, on his singing, and in his turn repeats the Song of Lytierses.

1. **Ἐργατίνα βουκαῖε.** *Rustic labourer.* *Βουκαῖος* is properly applied to *one who follows a yoke of oxen*; *one who ploughs with oxen*: hence *a rustic* in general.—**Τί νῦν.** *What now has happened to you, O unhappy man?* Comp. Viger, v. § 9. 11. seqq. **Ὦς ἡσρὲ** is Doric for ὃς ὁῖσρέ. Comp. Aristoph. Nub. 645. Vesp. 1502. **Πεπόνθης**, Doric for **πεπόνθεις**, and this for **ἐπεπόνθεις**. Comp. vii. 88. Maith. Gr. Gr. § 198. 4. and Koen on Gregorius Cor. p. 81.—2. **Οὔτε τὸν ὅγμον.** *Neither art thou able to proceed in a straight line, &c.* Thus the Scholiast: **Οὔτε τὴν εὐθεῖαν τάξιν, ὡς πρότερον, διατήρεις.** **Ογμός** properly signifies *a furrow made in ploughing*: hence a

line; a row of mowers; the straight space which is cut in mowing; also the swath cut. In Homer, Il. Λ. 67. we have: *Οἱ δ', ὥστ' ἀμητῆρες ἐναυτίοις ἀλλήλοισιν Ὀγμον ἐλαύνωσιν, κ. τ. λ.* On which Heyne writes: “*Ογμός est ordo metentium frugem, inde et series frugis seu demetendae, seu demessae in agro jacentis.* Comp. Σ. 546. 557. nostris hominibus *das Schwad.* *Ογμον ἐλαύνειν*, ut apud Theocritum, x. 2. *ὅγμον ἄγειν ὁρθὸν*, erit accipendum de ipso opere faciendo, seu de ordine stipularum, quem metendo ac secando pererrat messor: *ἐλαύνει adeo, ἄγει, dicit, facit, seriem stipularum recisarum.* Eodem modo quo sulcum arator facit, *ducit, ἐλαύνει*: ut Pindar, P. iv. 405. *ὁρθὰς δ' αὐλακας ἐνταύσαις ἤλαυνε*: sic Latini *ducere sulcum, pro facere.*” More modern editors generally follow in the same track. But Dr. Kennedy, late Fellow of Trinity College, Dublin, in his excellent edition of Homer, observes: “*Heyne cites Pindar in favour of that which he prefers. I do not think, however, that the passage he cites bears him out in his interpretation, and should prefer the construction, ἐναυτίοις ἀλλήλοισιν ἐλαύνωσι κατὰ τὸν ὅγμον: ply their task in*

Οὐδὲ ἄμα λαιοτομεῖς τῷ πλατίον, ἀλλ' ὑπολείπῃ,
"Ωσπερ δις ποίμνας, τᾶς τὸν πόδα κάκτος ἔτυψεν.
Ποῖός τις δείλαν τὸν καὶ ἐκ μέσῳ ἄματος ἐσσῆ,
•Ος νῦν ἀρχόμενος τᾶς αὐλακος οὐκ ἀποτρώγεις ; 5

ΒΑΤΤΟΣ.

Μίλων ὄψαμάτα, πέτρας ἀπόκομι' ἀτεράμνω,
Οὐδαμά· τοι συνέβαι ποθέσαι τιγὰ τῶν ἀπεόντων ;

ΜΙΛΩΝ.

Οὐδαμά· τίς δὲ πόθος τῶν ἔχτοθεν ἐργάτᾳ ἀνδρί;

ΒΑΤΤΟΣ.

Οὐδαμά· νυν συνέβαι τοι ἀγρυπνῆσαι δι' ἔρωτα ; 10

a straight forward course." Berndt in his Lexicon Homericum says: "Messores linea recta metendo procedunt, viam ducunt metendo; nam ἐλαύνειν δύμον, et ἄγειν δύμον, pro δύμενειν, sulcum ducere, proficisci linea recta; ad analogiam ἐλαύνειν τάφρον significat viam ducere rectam, ut arator aratro sulcum ducere dicitur." The hippopotamus, which feeds walking backwards, is said by Nicander, Ther. 570. δύμον ἐλαύνειν παλίσσυτον; and Oppian, speaking of cranes travelling, says, Hal. A. 625. ἄλλυτον δύμον ἄγουσιν. Comp. Sturz's Lexicon Xenoph. v. δύμενειν. "Ούμος is incorrectly accented on the last syllable in some dictionaries. — Δύνα. Doric for δύνασαι. See Matth. Gr. Gr. § 230. p. 394.

3. Οὐδὲ ἄμα. *Neither do you reap the corn in an equal pace with your fellow labourers.* Comp. vs. 21. — 4. "Ωσπερ δις. Virgil, Georg. iii. 465. speaking of an unhealthy sheep, says: "Videris aut summas carpentem ignavius herbas, Extremamque sequi," &c. — Κάκτος. *The cactus, or prickly pear.* Some translate it a thistle;

others an artichoke. Comp. Theophrast. H. P. vi. 4. Athenaeus, i. 28.

5. Ποῖός τις δείλαν. *How will you be in the evening, or even in the afternoon?* Portus constitutes an hysteroproteron here. See Matth. Gr. Gr. § 425. 2. a. Δείλη, by itself, signifies twilight, either in the morning or in the evening. Comp. Viger, iii. § 4. 5. Τὺ is Doric for σὺ, which escaped Schaefer on Sophocles, Trach. p. 332. — ἄματος. Comp. ii. 86. — 6. ἀρχόμενος. Harles would supply τοῦ ἐργοῦ, or τοῦ λαιοτομεῖν, or repeat τᾶς αὐλακος. Kiessling prefers the first. — Τᾶς αὐλακος. Literally: *Doest not devour the ridge, i. e. makest no progress in mowing down the swath.*

7. ὄψαμάτα. This word is improperly written with an acute on the penult in the common editions. — πέτρας ἀπόκομια. "Fragment of the flinty crag." Polwhele. Comp. Tibullus, i. 1. 64. i. 10. 59. — 8. ποθέσαι. Matth. Gr. Gr. § 179.

10. οὐδαμά νυν. *Did it never then happen to you, &c.* The particle νυν here without an accent has the signification of δῆ, or οὖν. It is circum-

ΜΙΛΩΝ.

ιέ γε συμβαίη· χαλεπὸν χορίων κύνα γεῦσαι.

ΒΑΤΤΟΣ.

λ' ἐγώ, ω Μίλων, ἔραμοι σχεδὸν ἐνδεκαταῖος.

ΜΙΛΩΝ.

πίθω ἀντλεῖς δῆλον ἐγὼ δὲ χωρὶς οὐδὲ ἄλις ὅξος.

ΒΑΤΤΟΣ.

γάρτοι πρὸ θυρᾶν μεν ἀπὸ σπόρων ἀσκαλα πάντα.

ΜΙΛΩΝ.

δέ τυ τῶν παιδῶν λυμαίνεται;

15

ΒΑΤΤΟΣ.

·Α Πολυβώτα,

γρὰν ἀμώμτεσσι παρ' Ἰπποκόωντι ποταύλει.

in some editions. See Madame Br on Callimachus, L. P. vs. 4. Lann on Aristoph. Nub. 142. eveen, xxxii. § 1. 5.

Μηδέ γε συμβαίη. *No: and it never happen.*—Χαλεπόν. *It* gervous to make a dog taste a skin. overb, to which Horace alludes, l. 5. 83. “*Ut canis a corio nun- absterrebitur uncto.*” Lucian

mentions it in his tract to an *Illi- Bibliomaniac*, c. 25. Οὐδὲ γὰρ ἀπαξ πανσαύτο δυ σκυτοτραγεὺν σα. Comp. Erasmus, *Adag.* ii. 1. Χορίον, or χόριον, signifies the māl membrane which wraps the in the womb; hence a *skin, lea-*

The passages from Lucian and ce seem to favour this meaning

Some translate it “exta,” or “stina,” *entrails*.

Ἐραμαι. Comp. i. 78. ii. 149.

Ἐκ πίθω. A proverb. The ing is: You doubtless are wealthy iue upon luxuries; but I am poor, must not even dream of being ve. For δῆλον, which is taken

here ironically, Brunck reads from conjecture πηλὸν, *wine*; and for ὅξος he gives ὅξους: but Reiske shows that a nominative, or an accusative, may be joined with ἄλις. The English idiom is similar: *I have scarce- ly vinegar enough.* Comp. Apoll. Rhod. ii. 424. Callimachus, H. Jov. vs. 84.

14. Τοιγάρτοι. A proverb, meaning that every thing was neglected: Therefore all before my doors is unweeded since sowing time. Somewhat similar is this of Virgil, Ecl. ii. 70. “*Semi- putata tibi frondosa vitis in ulmo est.*” The commentators understanding this verse of Theocritus literally, and not being able to reconcile the ten days’ passion of Battus with the length of time from sowing to harvest, propose reading σποδῶ for σπόρω. Polwhele translates it: “Ah! hence it is my fallows are unsown.”

15. Τίς δέ τυ. Comp. i. 56.—Α Πολυβώτα. The daughter of Polybutas. —16. Α πράν. This verse occurred before, Idyl vi. 41.

ΜΙ' ΛΩΝ.

Εὖρε θεὸς τὸν ἀλιτρόν· ἔχεις πάλαι ὡν ἐπεθύμεις.

ΒΑΤΤΟΣ.

Μωμᾶσθαι μ' ἄρχη τύ· τυφλὸς δ' οὐκε αὐτὸς ὁ Πλοῦτος,
Ἄλλα καὶ ω 'φρόντιστος Ἐρως. μηδὲν μέγα μυθεῦ. 20

ΜΙ' ΛΩΝ.

Οὐ μέγα μυθεῦμαι· τὸ μόνον κατάβαλλε τὸ λαῖον,
Καὶ τι κόρας φιλικὸν μέλος ἀμβάλευ· ἄδιον οὕτως
Ἐργαζῆ· καὶ μὰν πρότερον ποκα μουσικὸς ἥσθα.

ΒΑΤΤΟΣ.

Μῶσαι Πιερίδες, συναείσατε τὰν ῥαδινάν μοι
Παῖδ· ὡν γάρ χ' ἀψησθε, θεαὶ, καλὰ πάντα ποιεῖτε. 25

Βομβύκα χαρίεσσα, Σύραν καλέοντί τυ πάντες,
Ισχνὰν, ἀλιόκαυστον· ἐγὼ δὲ μόνος μελίχλωρον.
Καὶ τὸ ζον μέλαν ἔντι, καὶ ἡ γραπτὰ οὐάκινθος·

17. Εὖρε θεὸς τὸν ἀλιτρόν. Two proverbs, suitable to the particular case of Battus. They are humorously said to ridicule Battus for falling in love with an old maid. The Gods have caused you to be fascinated by an old maid, to punish you for your sins: and, having attained what you ardently desired, you must make the best of it. "The vulgar personages of Theocritus are full of adages. It is remarkable, that the common people, in general, manage the proverbs of their country with great adroitness." *Polwhele.*

19. Τυφλὸς δ' οὐκ αὐτός. The pronoun *αὐτός* is used here in the signification of *μόνος*. Comp. Polyb. vi. 48. Viger, iv. § 9.—20. Ὡ 'φρόντιστος. For δ ἀφρόντιστος, the author of cares. So this word is interpreted by H. Stephens: "curarum auctor Cupido." In this case it is compounded of a intensive and is equivalent to πο-

λυφρόντιστος. It is generally translated "curarum expers." — Μηδὲν μέγα μυθεῦ. Do not talk so big. See Lobeck on Sophocles, Aj. 384. Edwards translates it, "Don't make game of me!"

21. Τὸ λαῖον. Comp. Eustathius on Homer, Il. B. 147.—22. Κόρας. For περὶ κόρας. This is said in a jeering manner.—Ἀμβάλευ. Comp. vi. 20. viii. 71.

24. ῥαδινάν. Tall, slender. This epithet is generally applied to trees, as in Idyl xi. 45. xxvii. 45. Comp. Griffiths on Æschylus, Prom. vs. 400.—25. Ὡν γάρ χ' ἀψησθε. For ων γάρ κε (κεν, or ἀν,) ἀψησθε.

26. Σύραν. Gipsy. — 27. Μελίχλωρον. Literally, yellow like honey, honey-coloured. Harles translates it, eine Brünnette.

28. Καὶ τὸ ζον. Virgil, Ecl. x. 38. "Quid tum si fuscus Amyntas? Et nigræ violæ sunt, et vaccinia nigra." —

‘Αλλ’ ἔμπας ἐν τοῖς στεφάναις τὰ πρᾶτα λέγονται.
 ‘Α αἰξ τὸν κάτισον, ὁ λύκος τὰν αἴγα διώκει, 30
 ‘Α γέρανος τῶροτρού· ἐγὼ δὲ ἐπὶ τὸν μεμάνημαι.
 Αἴθε μοι ἥσαν ὅσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι·
 Χρύσεοι ἀμφότεροι καὶ ἀνεκείμεθα τῷ Ἀφροδίτᾳ·
 Τῶς αὐλῶς μὲν ἔχοισα, καὶ ἡ ρόδον, ἡ τύγε μᾶλον,
 Σχῆμα δὲ ἐγὼ καὶ καινὰς ἐπ’ ἀμφοτέροισιν ἀμύκλας. 35
 Βομβύκα χαρίεσσ’, οἱ μὲν πόδες ἀστράγαλοι τεῦς,
 ‘Α φωνὰ δὲ τρύχνος· τὸν μὰν τρόπον οὐκ ἔχω εἰπεῖν.

ΜΙ' ΔΩΝ.

‘Η καλὰς ἄμμε ποιῶν ἐλελήθη βῶκος ἀοιδάς·

Τραπτά. Virgil, Ecl. iii. 106. “Flores inscripti nomina regum.” — 29. ‘Αλλ’ ἔμπας. *And yet; — nevertheless in composing garlands these flowers particularly are gathered.* Virgil, Ecl. ii. 18. “Alba ligustra cadunt, vaccinia nigra leguntur.” — Τὰ πρᾶτα. Comp. Viger, iii. § 10. 14. and Hoogeveen on Viger, iii. § 2. 2.

30. ‘Α αἰξ. Virgil, Ecl. ii. 62. “Torva leæna lupum sequitur, lupus ipse capellam; Florentem cytisum sequitur lasciva capella; Te Corydon, ο Alexi.” Comp. Georg. ii. 431. Idyl v. 128. — 31. Τῶροτρού. For τὸ ἄροτρον, the plough, and not the sown field, ἄροτρον, as Edwards makes it. See his long note. — Ἐπὶ τὸν. I. e. ἐπὶ σοι. Comp. ii. 11. For the formula μαίνεσθαι ἐπὶ τινι, see Idyl ii. 48.

32. Πεπᾶσθαι. Perf. inf. mid. from the obsolete πάω, *I feed, graze, pasture.* In the mid. πάομα, *I pasture for myself, keep cattle:* hence possess in a general sense. Comp. Reiske on Idyl xv. 90. Τὸν πεπᾶσθαι, ἀντὶ τοῦ κεκτῆσθαι. Scholiast. — 33. Χρύσεοι ἀμφότεροι κε. Virgil, Ecl. vii. 36. “Nunc te marmoreum pro tempore fecimus; at tu, Si foetura gregem suppleverit, aureus esto.” — 35. Σχῆμα δὲ ἐγώ. I. e.

in the habit of a harper, with a long flowing gown and elegant sandals. Graefe supplies καινὸν το σχῆμα. — ‘Ἐπ’ ἀμφοτέροισιν. Supply ποσί. Comp. Bos, Ellips. Gr. v. ποῦς. Virgil, Ecl. vii. 32. “Puniceo stabis suras evincta cothurno.” — ἀμύκλας. Elegant and fashionable sandals, such as were usually manufactured at Amyclæ in Laconia. Comp. Meursius, Miscell. Lacon. i. 18.

36. ἀστράγαλοι. He compares her feet to dice, as being well-shaped, and symmetrically beautiful. Some think the agility of her feet is intended. Comp. Solomon’s Song, vii. 1. — 37. ‘Α φωνὰ δὲ τρύχνος. *Thy voice is sweetness.* Τρύχνος is the “Solanum hortense,” *essburer Nachtschatten*, “edible nightshade,” of the botanists. The berries of this plant were considered very sweet. — Τὸν τρόπον. *Turn of mind, character, disposition.* Comp. Herod. vi. 128. “The moral of your mind.” Fawkes. “Thy manners.” Polwhele.

38. ‘Η καλάς. Ironically, and with sarcasm. — Ποιῶν ἐλελήθη. *He has composed unknown to us, i. e. we did not know that he was a poet.* Comp. Viger, v. § 8. 3. Matth. Gr. Gr. § 552. β. For the pluperfect ἐλελήθη,

·Ως εῦ τὰς ἰδέαν τᾶς ἀρμονίας ἐμέτρησεν.

·Ω μοι τῷ πώγωνος, ὃν ἀλιθίως ἀνέφυσα.

Θᾶσαι δὴ καὶ ταῦτα τὰ τῷ Θείῳ Λυτιέρσα·

Δάματερ πολύχαρπε, πολύσταχυ, τοῦτο τὸ λαῖον
Εὔεργόν τ' εἶη, καὶ χάρπιμον ὅστιμάλιστα.

Σφίγγετ', ἀμαλλοδέται, τὰ δράγματα, μὴ παριών τις
Εἴπῃ, σύκινοι ἄνδρες, ἀπώλετο χοῦτος ὁ μισθός. 45

·Ἐς βορέην ἀνεμον τᾶς κόρθυος ἀ τομὰ ὕμιν

·Ἡ ζέφυρον βλεπέτω πιαίνεται ὁ στάχυς οὗτως.

Σῖτον ἀλοιῶντας φεύγεν τὸ μεσαμβρινὸν ὑπνον·

·Ἐκ καλάμας ἄχυρον τελέθει ταμόσδε μάλιστα.

·Ἀρχεσθαι δὲ ἀμῶντας ἐγειρομένω κορυδαλλῷ,

Καὶ λήγειν, εῦδοντος ἐλιγυῦσαι δὲ τὸ καῦμα.

40

50

see Matth. Gr. Gr. § 198. 4.—39.
Τὰς ἰδέας. *The rhythm of the melody.*
Lucian, Imag. c. 14. Τὸ γὰρ τῆς τε
ἀρμονίας τὸ ἀκριβέστατον διαφυλάττειν,
ὅς μὴ παραβαίνει τι τοῦ ρυθμοῦ, ἀλλ'
εἰκαίρῳ τῇ ἀρσεὶ καὶ θέσει διαμε-
τρῆσθαι τὸ φύρα. Comp. Longinus,
xxxix. 4. and Dr. Busby's Dictionary
of Music, v. *Rhythm* and *Rhythmus*.

40. Ω μοι τῷ πώγωνος. *Ah me,
this beard of mine! how vainly have I
nourished it!* Comp. iv. 40. Matth.
Gr. Gr. § 371. Some think the geni-
tive here governed by ἔνεκα understood.
See Hoogeveen, xxx. § 1. 3. seqq.—
Ἀνέφυσα. So “sapientem pascere
barbam” in Horace, Sat. ii. 3. 35. A
long beard was considered a mark of
wisdom.

41. Θᾶσαι δὴ. *Consider now these
verses also, &c.* Comp. i. 149. Brunck
and Gaisford give vss. 41 to 55 inclu-
sive to Battus. Edwards divides the
song of Lytienses into distichs, which
he arranges thus: 42, 43. 50, 51.
46, 47. 44, 45. 48, 49.

42. Δάματερ. Comp. Virgil, Georg.
i. 339. seqq. and Spanheim on Calli-
machus, H. Cer. 2, and 137.—Τοῦτο

τὸ λαῖον. *This field.* Comp. Hesiod.
Ἐργ. 465. seqq.

44. ἀμαλλοδέται. The same as
ἀμαλλοδετῆρες in Homer, Il. Σ. 553.
sheaf-binders. — 45. Σύκινοι ἄνδρες.
Weak, good-for-nothing fellows! A
metaphor from the fig-tree, the wood of
which was considered worthless; “inu-
tile lignum,” Horace, Sat. i. 8. 1., and
not even fit for the fire. See Hem-
terhuis on Aristophanes, Plut. 946.

46. Ἐς βορέην. *Turn the butt of
your sheaves to the north, &c.* This was
a superstitious practice with the an-
cients. Comp. Cato de R. R. c. 83.
132. seqq. Colum. R. R. ii. 21. 2.—
Α τομά. *That end of the straws where
they are cut.*

48. ἀλοιῶντας. Supply χρή. Comp.
vs. 56. Matth. Gr. Gr. § 427. Reiske
reads ἀλοιῶντες, and supplies μέμησο,
ορ μεμήσθω, ορ μέμησθε, ορ μεμή-
σθωσαν.—Μεσαμβρινόν. Comp. i. 15.

— 49. Ἐκ καλάμας. Virgil, Georg. i.
298. “Et medio tostas æstu terit
area fruges.” Comp. Georg. iii. 132.
seqq.

50. ἀμῶντας. Supply χρή.—Κο-
ρυδαλλῷ. Comp. vii. 29.—51. Ἐλε-

Εύκτὸς ὁ τῶ βατράχω, παιδες, βίος· οὐ μελεδαίνει·
Γὰν τὸ πιεῖν ἐγχεῦντα· πάρεστι γὰρ ἄφθονον αὐτῷ.
Κάλλιον, ὃν πιμελητὰ φιλάργυρε, τὸν φακὸν ἔψειν·
Μὴ πιτάμης τὰν χεῖρα καταπρίων τὸ κύμιον. 55

Ταῦτα χρὴ μοχθεῦντας ἐν ἀλίῳ ἄνδρας ἀείδεν·
Τὸν δὲ τεὸν, βουκαῖς, πρέπει λιμηρὸν ἔρωτα
Μυθίσδεν τῷ ματρὶ κατ' εὐνὰν ὄρθρευοίσα.

νῦσαι. “Quiescere medio aestu.” Comp. i. 15.

52. Οὐ μελεδαίνει. *Is not concerned about*, i. e. does not require any person, &c. Comp. Matth. Gr. Gr. § 348. obs. 2. — 53. Ἐγχεῦντα. See Matth. Gr. Gr. § 202. 12.

54. Κάλλιον. *You had better go, miserly steward, and boil the lentils*, &c. These verses are thus paraphrased by Edwards: “It would be more for your credit, old skinflint, to go home and get us our supper, than to stand preaching to us here. But take care you don’t cut your fingers in splitting a bean.” — 55.

Μὴ πιτάμης. *Take care that you do not*, &c. See Bos, Ellips. Gr. in βλέπειν, δράν, σκοπεῖν; φροντίζειν, ὄντειν, and δπως. — Τὸ κύμιον. *Cumin*. The seeds were used by the Greeks as a condiment.

57. Λιμηρόν. *Your beggarly love-song*. Count Finkenstein translates it literally *verhungerte*: and so Toup: *a poor hungry song about love*. Other German translators render it *klägliche*, “wretched,” as in Virgil, Ecl. iii. 27. “*Stridenti miserum stipula disperdere carmen*.” — 58. Τῷ ματρὶ. I. e. to a silly, bed-ridden old woman.

ΚΥΚΛΩΨ.

ΕΙΔΥΔΙΟΝ ια'.

Οὐδὲν ποττὸν ἔρωτα πεφύκει φάρμακον ἄλλο,
Νικία, οὔτ' ἔγχριστον, ἐμὲν δοκεῖ, οὔτ' ἐπίπαστον,
Ἡ ταὶ Πιερίδες· κοῦφον δέ τι τοῦτο καὶ ἀδύ
Γίνετ' ἐπ' ἀνθρώποις· εὔρην δ' οὐ ράδιόν ἔντι.
Γινώσκεν δ' οἷμαί τυ καλῶς, ιατρὸν ἔόντα,
Καὶ ταῖς ἐννέα δὴ πεφιλαμένον ἔξοχα Μοίσαις. 5

ΚΥΚΛΩΨ. THE CYCLOPS. In this Idyl, which is addressed to Nicias, a learned physician of Miletus, the poet endeavours to show that poetry is the only remedy for love. To illustrate this he instances the case of Polyphemus, who loved to distraction the sea-nymph Galatea. The monster is represented as sitting on a lofty rock, overlooking the ocean, and soothing his sorrows with poetry and music. In a former Idyl, Damoetas represents the character of the Cyclops; in this Polyphemus is introduced in his own person: in that Galatea is a wanton, and Polyphemus obdurate; in this the nymph grows shy, and slighted her lover, who almost loses his reason in despair. The charms of poetry, however, restore him to his senses; and we cannot but feel the sweetness of his song, which is not only musical but elegant. This is the last of those poems of Theocritus

which the critics will allow to be genuine pastorals.

1. Οὐδὲν ποττὸν ἔρωτα. Ovid, Met. i. 523. “ *Hei mihi, quod nullis amor est medicabilis herbis!* ” — Ποττόν. Comp. v. 74. — Πεφύκει. From the perfect of φύω is formed this new verb πεφύκω. Comp. v. 28. xv. 58. Pind. Pyth. iv. 325. Matth. Gr. Gr. § 221. 372. — 2. ἔγχριστον. Of the several kinds of remedies used by the ancients some were *rubbed on* as ointments, others *sprinkled on* in powder. Comp. Æschyl. Prom. 478. Pindar, Pyth, iii. 91. — 3. Κοῦφον δέ τι. *This remedy, somewhat gentle and sweet, is in the power of mankind; but it is not easy to find it.* It is in the power of men, says Kiessling, as being a gift from heaven; but being granted to a very few, it is difficult to be found. — 4. Εὔρην. Doric for εὔρεῖν. Comp. xv. 24. xxiv. 80. Matth. Gr. Gr. § 202. 11.

ὕτω γοῦν ῥάϊστα διῆγ' ὁ Κύκλωψ ὁ παρ' ἄμιν,
 ὥρχαιος Πολύφαμος, ὅκ' ἥρατο τᾶς Γαλατείας,
 τι γενειάσδων περὶ τὸ στόμα τῶς κροτάφως τε·
 ατο δὲ οὗτι ρόδοις, οὐ μάλοις, οὐδὲ κικίννοις, 10
 λ' ὀλοαῖς μανίαις· ἀγεῖτο δὲ πάντα πάρεργα.
 Ιλάκι ταὶ διεσ ποτὶ τωῦλιον αὐταὶ ἀπῆνθοι
 ωρᾶς ἐκ Βοτάνας· ὁ δὲ, τὰν Γαλάτειαν ἀειδῶν,
 ὃς ἐπ' ἀιόνος κατετάχετο Φυκιοέσσας
 ἀοῦς, ἔχθιστον ἔχων ὑποκάρδιον ἔλκος 15
 γριος ἐκ μεγάλας, τό οἱ ἥπατι πᾶξε βέλεμνον.
 λὰ τὸ Φάρμακον εὔρε· καθεζόμενος δὲ ἐπὶ πέτραις
 ηλᾶς, ἐς πόντον ὁρῶν, ἀειδε τοιαῦτα·
 Ω λευκὰ Γαλάτεια, τί τὸν φιλέοντ' ἀποβάλλῃ;
 κοτέρα παχτᾶς ποτιδεῖν, ἀπαλωτέρα ἀρνὸς, 20
 τχω γαυροτέρα, φιαρωτέρα ὄμφακος ὡμᾶς·

Οὗτω. *Thus, by the charms of
 γ and music.* — Παρ' ἄμιν. I. e.
 Sicily. — 8. ὥρχαιος. Comp. v.
 16. vii. 98. — 9. Ἀρτὶ γενειάσδων.
 Tiger, vii. § 4. 1.

· Ἡρατο δὲ οὗτι ρόδοις. *He loved,
 unmercifully as others usually do, by
 using roses, &c., but he loved with
 vicious fury.* “This representation
 of *olyphemus* does not interest us, or
 is our sympathy, since we cannot
 reconcile his habits with the general
 character of pastoral life. The idea of
 savagery repels our pity. No one
 sympathises in the sorrows of savage
 ” Polwhele.

· Ποτὶ τωῦλιον. For πρὸς τὸ αὐλιον.
 ιταὶ. *Of their own accord.* So in
 ill, Ecl. iv. 21. “Ipsæ lacte do-
 referent distenta capellæ Ubara.”
 vii. 11. “Huc ipsi potum venient
 rata juvenci.” — 14. Αὐτῶ. *There.*
 bs and Dahl would read αὐτὸς,
 υόνος. This reading is supported
 many MSS. — 15. ἔχθιστον ἔχων.
 Nonnus Dionys. x. 287. ἀμφι-
 ὑποκάρδιον ἵδν ἔρωτος: and xv.
 ὑποκάρδιον ἔλκος ἔρωτων. Virgil,

Æn. iv. 67. “Tacitum vivit sub pec-
 tore vulnus.” — 16. Κύπριος ἐκ μεγάλας.
 Comp. ii. 30. Κύπριος is a Doric form.
 — Τό οἱ ἥπατι. From Homer, Odyss.
 x. 83. “Ἐν δέ οἱ ἥπατι πῆξε θοὸν βέλος.
 Meineke, who refers τὸ to ἔλκος, ex-
 plains this sentence thus: “Infestum
 sub pectore vulnus ferens, quod Veneris
 telum ei inflxit.” The expression
 ἔλκος πῆξε is not without example.
 The author of the Syrinx says, vs. 7.,
 δε Μοίσα λιγὺ πᾶξεν ιστεφάνω ἔλκος.
 Comp. Sophocles, Antig. 961. Kiess-
 ling interprets τὸ by “quoniam.”

18. Τοιαῦτα. An amphibrachys here.
 See D'Orville, Van. Crit. p. 419.

20. Λευκοτέρα. Virgil, Ecl. vii. 37.
 “Nerine Galatea, thymo mihi dulcior
 Hyblæ, Candidior cycnis, hedera for-
 mosior alba.” Ovid, Met. xiii. 791.
 “Splendidior vitro; tenero lascivior
 hædo.” The expression λευκοτέρα
 ποτιδεῶν has been imitated by Horace,
 Od. iv. 2. 59. “niveus videri.” Comp.
 Matth. Gr. Gr. § 535. b.

21. Φιαρωτέρα. Φιαρὸς has the same
 signification as λαμπρὸς, shining. Comp.
 Callim. Fragm. 257. It is merely an-

Φοιτῆς δ' αὐθ' οὗτως, ὅκκα γλυκὺς ὑπνος ἔχη με,
Οἴχη δ' εὐθὺς ιοῖσ', ὅκκα γλυκὺς ὑπνος ἀνῆ με.
Φεύγεις δ' ὥσπερ δῖς πολιὸν λύκον ἀθρῆσασα.
· Ήράσθη μὲν ἔγωγα τεοῦς, κόρα, ἀνίκα πρᾶτος 25
· Ήνθες ἐμῷ σὺν ματρὶ, θέλοισ' ὑακίνθινα φύλλα
· Εὖ ὄρεος δρέψασθαι· ἐγὼ δ' ὁδὸν ἀγεμόνευον.
Παύσασθαι δ' ἐσιδών τυ καὶ ὕστερον οὐδέ τί πω νῦν
· Εκ τήνω δύναμαι· τὸν δ' οὐ μέλει, οὐ μὲν Δῖ, οὐδέν.
Γινώσκω, χαρίεσσα κόρα, τίνος οὕκεκα φεύγεις. 30
Οὕκεκά μοι λασία μὲν ὄφρὺς ἐπὶ παντὶ μετώπῳ
· Εὖ ὀτὸς τέταται ποτὶ θώτερον ὡς μία μακρά.
Εἰς δ' ὄφθαλμὸς ἔπεστι, πλατεῖα δὲ ρὸς ἐπὶ χείλει.

other form of *πιαρδός*, whatever Schneider and Buttmann may say to the contrary. See the Lexilogus, p. 518. ed. Fishl.

22. *Φοιτῆς δ' αὐθ' οὗτως*. You are in the habit of coming hither thus unceremoniously. So Kiessling: *so, ohne Umstünde*. *Φοιτῆς* is Doric for *φοιτᾶς*. See Matth. Gr. Gr. § 10. § 49. obs. 2. § 200. 2. This verb implies a frequency, like the Latin “venito;” and is often said of those who frequent a school. *Αὐθί* is a poetical word for *δεῦρο*. Commentators in general think the reading corrupt, and various attempts have been made to correct it. Luzac proposes *ἄδ' αὐτῶς*, *hither in vain*; Graefe *αὐθαδέως*, or *αὐτομάτως*. An anonymous critic in a Jena periodical conjectured *εἰθ' οὗτως*, referring to Hermann on Viger, p. 933. Wassenberg, transposing some words in this and the following verse, reads: *Φοιτῆς δ' εὐθὺς ιοῖσα, δκα γλυκὸς ὑπνος ἔχη με, Οἴχη δ' αὐθ' οὗτως, δκα, &c.* “Οκκα is for δτε κε, i. e. *ἄν*.

24. *Φεύγεις δ', ὥσπερ δῖς*. Horace, Od. i. 15. 29.

“Quem tu, cervus uti vallis in altera
Visum parte lupum graminis imme-
mor,
Sublimi fugies mollis anhelitu.”
Comp. Epod. xii. 25.

25. *Τεοῦς*. Doric for *σοῦ*. Comp. xviii. 41. Matth. Gr. Gr. § 145. 3.—
26. *Ήνθες ἐμῷ*. Virgil, Ecl. viii. 37. “Sepibus in nostris parvam te roscida mala, Dux ego vester eram, vidi cum matre legentem.”—27. *Ἐγὼ δ' οὖν*. Homer, Odyss. H. 30. *Ἐγὼ δ' οὖν ἡγεμονεύσω*. But Coluthus, vs. 78. has *εἰς οὖν ἡγεμόνευε*.

28. *Παύσασθαι δ' ἐσιδών*. Constr. “Εσιδών δέ σε οὐκ ἐδυνάμην καὶ δύτερον ἐξ ἐκείνου χρόνου, οὐδέτι πω νῦν δύναμαι παύσασθαι. The Scholiast constructs it thus: Οὐ δύναμαι παύσασθαι ἐξ ἐκείνου τοῦ καιροῦ, καθ' οὐ εἶδον σε οὐτε μετὰ τοῦτο, οὔτε μέχρι τοῦ νῦν.”—29. *Οὐ μὲν*. See Matth. Gr. Gr. § 609. p. 1081.

31. *Οὕκεκα μοι*. Virgil, Ecl. viii. 32. “Dum despicias omnes, Dumque tibi est odio mea fistula, dumque capellæ, Hirsutumque supercilium prolixaque barba.” Many critics observe that Virgil's judgment had forsaken him here, when he transferred to his little Italian shepherd the shaggy eyebrow and lengthy beard of Polyphemus.—32. *Ποτὶ θώτερον ὁς*. For *πρὸς τὸ ἔτερον οὖς*.—33. *Εἰς δ' ὄφθαλμός*. Ovid, Met. xiii. 851. “Unum est in medio lumen mihi fronte, sed instat Ingentis clypei.”

λλ' ὡὗτὸς, τοιοῦτος ἐών, βοτὰ χίλια βόσκω,
τὴν τούτων τὸ χράτιστον ἀμελγόμενος γάλα πίνω. 35
Γυρὸς δὲ οὐ λείπει μ' οὗτ' ἐν Θέρει, οὗτ' ἐν ὀπώρῃ,
λὺ χειμῶνος ἄκρω ταρσοὶ δὲ ὑπεραχθέες αἰεί.
Γυρίσδεκ δὲ ὡς οὗτις ἐπίσταμαι ὡδε Κυκλώπων,
τὸ φίλον γλυκύμαλον, ἀμᾶ κῆμαυτὸν ἀείδων,
Ιολλάκι νυκτὸς ἀωρί τρέφω δέ τοι ἔνδεκα νεβρῶς, 40
Ιάσας μαννοφόρως, καὶ σκύμνως τέσσαρας ἄρκτων.
λλ' ἀφίκευ τὺ ποτ' ἄμμε, καὶ ἔξεῖς οὐδὲν ἔλασσον.
ἀν γλαυκὰν δὲ θάλασσαν ἔα ποτὶ χέρσον ὄρεχθην.

34. Ὁὐτός. For διάντος : *I the same, I thought I be;* δι. — Βοτὰ χίλια. Virgil, Ecl. ii. 21. “Mille meæ Siculis
ant in montibus agnæ : Lac mihi
in aestate novum non frigore defit.”
35. Ἀμελγόμενος. “Mihi mulgens.”
ske.

17. Οὐ χειμῶνος ἄκρω. *Not in extreme winter; not in the depth of winter.*

9. Τίν. The Dorians in the accusative said τὸν for σὲ, but only as an epithet; otherwise they used τὲ and

See Matth. Gr. Gr. § 145. 4. gorius Cor. p. 290.—Γλυκύμαλον. ἔρμ of endearment. Comp. Spann on Callimachus, H. Cer. vs. 29.

Sappho as cited by the Scholiast, in Wolf's ed. p. 76.—40. Νυκτὸς. *Unseasonably by night; in the heat of night.* Comp. xxiv. 38.—

πω δέ τοι. Virgil, Ecl. ii. 40. *meterea duo nec tuta mihi valle* τῆς Caprioli, sparsis etiam nunc ibus albo . . . quos tibi servo.” ap. Idyl iii. 34.—41. Μαννοφόρως.

string collars. The ancients, as well as moderns, were fond of ornaments—those animals, which they brought home, with such appendages. Many οἱ μανοφόρως, *pregnant*, which Cason justly condemns. Reiske construed μανοφέρως, i. e. μηνοφόρους, *ted with white, like moons, which*

reading the quotation from Virgil seems to favour. A calf similarly marked is mentioned by Horace, Od. iv. 2. 57.

“ *Fronte curvatos imitatus ignes
Tertium lunæ referentis ortum,
Qua notam duxit, niveus videri,
Cetera fulvus.* ”

Comp. Claudian, Rapt. Proserp. i. 128. Homer, Il. Ψ. 453.—Σκύμνως ἄρκτων. Ovid, Met. xiii. 831. imitates Theocritus : “ *Inveni geminos, qui tecum ludere possunt, Villosæ catulos in summis montibus ursæ.* ” These bears are highly in character, and suitable presents from the monster Polyphemus.

42. Καὶ ἔξεῖς οὐδέν. *And you shall lose nothing by it.* ἔχειν, with an accusative neuter of an adjective in the comparative degree, may be translated by “ *esse :* ” *And you shall be nothing the worse.* See Viger, v. § 7. 15. Virgil, Ecl. ix. 39. “ *Huc ades, o Galatea ! quis est nam ludus in undis ? Hic ver purpureum ; varios hic flumina circum Fundit humus flores : hic candida populus antro Imminet, et lentæ texunt umbracula vites.* ”—43. Ποτὶ χέρσον δρεχθῆν. *To beat against the shore.* So in Aristophanes, Nub. 1350. ed. Bekk. Κάνταῦθα πῶς οἰεσθέ μου τὴν καρδίαν δρεχθεῖν. Virgil, ibid. “ *Huc ades : insani feriant sine littora fluctus.* ”

Ἐντὶ δάφναι παρ' ἐμὸν, ἐντὶ ραδιναὶ χυπάρισσοι, 45
 Ἐντὶ μέλαις κισσὸς, ἐντὶ ἄμπελος ἢ γλυκύκαρπος.
 Ἐντὶ ψυχρὸν ὕδωρ, τό μοι ἢ πολυδένδρεος Αἴτυα
 Λευκᾶς ἐκ χιόνος, ποτὸν ἀμβρόσιον, προΐητι.
 Τίς κεν τῶνδε Θάλασσαν ἔχειν ἢ κύματ' ἔλοιτο;
 Αἱ δέ τοι αὐτὸς ἐγὼν δοκέω λασιώτερος ἦμεν, 50
 Ἐντὶ δρυὸς ξύλα μοι, καὶ ὑπὸ σποδῷ ἀκάματον πῦρ.
 Καιόμενος δὲ ὑπὸ τεῦς καὶ τὰν ψυχὴν ἀνεχοίμαυ,
 Καὶ τὸν ἐν ὁφθαλμὸν, τῷ μοι γλυκερώτερον οὐδέν.
 Ωμοι, ὅτ' οὐκ ἔτεκέν μ' ἢ μάτηρ βράγχι' ἔχοντα,
 Ως κατέδυν ποτὶ τὸν, καὶ τὰν χέρα τεῦς ἐφίλασα, 55
 Αἱ μὴ τὸ στόμα λῆστε ἔφερον δέ τοι ἢ κρίνα λευκὰ,

43. Ἐντὶ δάφναι. Comp. i. 17. v. 45. Matth. Gr. Gr. § 217. This passage seems to have been imitated from Homer, Odyss. i. 183. seqq. — 'Ραδιναὶ. Comp. x. 24.—47. Ἐντὶ ψυχρὸν ὕδωρ. Water from dissolved snow is exceedingly unwholesome. Comp. Aulus Gellius, xix. 5. Juvenal, xiii. 162.—48. Προΐητι. Doric for προΐησι.

49. Τίς κεν τῶνδε. Supply ἀντί. "Say who would take, for peaceful scenes like these, The blustering billows and tempestuous seas?" Fawkes. Comp. Nonn. Dionys. xvi. 30. Hermann on Viger, p. 877. seqq. The particle ἢ here stands for καὶ. Θάλασσαν ἢ κύματα constitute a Hendiadys.

50. Ἡμεν. Comp. ii. 41.—51. Ἐντὶ δρυός. As in vs. 33. here, also, he endeavours to palliate his deformity by enumerating the comforts with which he is surrounded.

52. Καιόμενος δέ. *And being burned by thee both as to my soul, and my single eye, than which nothing is sweeter to me, I would endure it:* i. e. I love thee so much, that I would endure to have not only my soul burned, but also this single eye, which is dearer to me than life itself. Warton thinks the Cyclops

alludes to the prophecy of Telemus. Comp. vi. 23. Homer, Odyss. i. 502. seqq. Kiessling conjectured: Καιόμενος δὲ ὑπὸ τεῦς, ναὶ τὰν ψυχὴν, ἀνεχοίμαυ Καὶ τὸν ἐν ὁφθαλμόν: *I swear by my life, &c.* — Τεῦς. Comp. ii. 126.—53. Τῷ μοι. Catull. iii. 5. "Quem plus illa oculis suis amabat." Comp. Oppian, Hal. i. 703.

54. ἔτεκέν με. For the use of the paragogic *v* here, consult D'Orville on Chariton, p. 283. and Van. Crit. pp. 70. and 328. Ernesti on Homer, Il. Γ. 388. Hermann Emend. Rat. Gr. Gr. p. 13. and Matth. Gr. Gr. § 43.—Α μάτηρ. The sea-nymph Thoosa, daughter of Phorcys, was mother of Polyphemus. Neptune was his father. Comp. Homer, Odyss. A. 71.—55. Ως κατέθνω. *That I might descend to thee, &c.* The aorist of the indicative with *δει* signifying to the end that has the force of a subjunctive. See Matth. Gr. Gr. § 519. 6. and comp. vii. 86. — 56. Λῆστε. Comp. i. 12. iv. 14.—Ἐφερον δέ τοι. "Αν may be supplied. Virgil, Ecl. ii. 45. "Tibi lilia plenis Ecce ferunt nymphæ calathis: tibi candida Nais Pallentes viplas, et summa papavera carpens,"

“Η μάκαν ἀπαλὰν, ἐρυθρὰ πλαταγώνι ἔχοισαν.
 Ἀλλὰ τὰ μὲν θέρεος, τὰ δὲ γίνεται ἐν χειρῶνι,
 Ωστ’ οὐχ ἂν τοι ταῦτα φέρειν ἄμα πάντ’ ἐδυνάθην.
 Νῦν μὰν, ὃ κόριον, νῦν αὐτόθι νεῖν γε μαθεῦμαι, 60
 Αἴκα τις σὺν ναὶ πλέων ξένος ὡδὸς ἀφίκηται,
 Ως κεν ἴδω, τί ποθ’ ἀδὺ κατοικῆν τὸν θυθὸν υἱμιν.
 Εξένθοις, Γαλάτεια, καὶ ἐξενθοῖσα λάθοιο,
 Ωσπερ ἐγὼν νῦν ὡδε καθήμενος, οἴκαδ’ ἀπευθεῖν.
 Ποιμαίνειν δὲ ἐθέλοις σὺν ἐμὶν ἄμα, καὶ γάλ’ ἀμέλ-
 γειν, 65

Καὶ τυρὸν πᾶξαι, τάμισον δριμεῖαν ἐνεῖσα.
 Α μάτηρ ἀδικεῖ με μόνα, καὶ μέμφομαι αὐτῷ.
 Οὐδὲν πά ποχ’ ὅλως ποτὶ τὸν φίλον εἶπεν ὑπέρ μευ,
 Καὶ ταῦτ’ ἄμαρ ἐπ’ ἄμαρ ὁρεῦσα με λεπτὸν ἔόντα.
 Φασῶ τὰν κεφαλὰν καὶ τὰς πόδας ἀμφοτέρως μεν 70
 Σφύσδειν, ὡς ἀνιαθῆ, ἐπεὶ κῆγὼν ἀνιῶμαι.

58. ¹Αλλὰ τὰ μέν. All these I could wish to bring you in the same season ; but *some of them grow, &c.* The beautiful simplicity of this passage is universally admired. In Sicily the poppy was in flower in winter, and the white lily in spring.

60. Νῦν μέν. “Now, now, dear maiden, will I learn to dive, If some kind sailor at our coast arrive ; That I may see what bliss is there below — What pleasures I would wish thee to forego.” *Polwhele.* Warton observes that the use of ships was unknown to the Cyclops. Comp. Homer, Odyss. i. 125. seqq. — Αὐτόθι. *Here, by the sea-shore.* — 61. Ωδὸς ἀφίκηται. Comp. v. 44. — 62. Κατοικῆν. Comp. vss. 4. 44. Matth. Gr. Gr. § 202. 11.

63. Εξένθοις. *Emerge, &c.* For this use of the optative, see Matth. Gr. Gr. § 513. seqq. For the construction of λανθάνω with an infinitive, see Matth. Gr. Gr. § 530. 2. Comp. Pind. Pyth. v. 30.

65. Ποιμαίνειν. Virgil, Ecl. ii. 28. “O tantum libeat mecum tibi sordida rura Atque humiles habitare casas, et figere cervos, Hædorumque gregem viridi compellere hibisco !” — 66. Τάμισον δριμεῖαν. *Having put in the sharp rennet.* Comp. vii. 16.

68. Οὐδὲν πά ποκα. “Neque ulla via, ullo modo prorsus unquam aliquid dixit,” &c. *Harles.* See Hoogeveen, xlvi. § 2. p. 1056. — 69. Καὶ ταῦτα. *And that although she saw, &c.* Comp. Matth. Gr. Gr. § 202. 12.

70. Φασῶ. *I will say to her, that, &c.* “I, to alarm her, will aloud complain, And more disorders than I suffer feign.” *Fawkes.* — 71. Σφύσδειν. Toup, Koen, on Gregorius Cor. § 113. and Brunck, prefer σφύσδην. On this Kiessling observes : “This form of the infinitive of barytons so frequently occurs in good MSS. that I am almost persuaded Theocritus used the termination ην every where (except when a short syllable was required, and then he

Ω Κύκλωψ, Κύκλωψ, πᾶς τὰς φρένας ἐκπεπότασαι;
 Λίκ' ἐνθὰν ταλάρως τε πλέκοις, καὶ θαλλὸν ἀμάσας
 Ταῖς ἄρνεσσι φέροις, τάχα κεν πολὺ μᾶλλον ἔχοις νοῦν.
 Τὰν παρεοῖσαν ἀμελγε· τί τὸν φεύγοντα διώκεις; 75
 Εύρησεις Γαλάτειαν ἴσως καὶ καλλίον' ἄλλαν.
 Πολλαὶ συμπαίσδεν με κόραι παρὰ θῆνα κέλονται,
 Κιχλίσδοντι δὲ πᾶσαι, ἐπήν κ' αὐταῖς ὑπαχοίσω.
 Δηλονότ' ἐν τῷ γῇ κῆγων τὶς φαίνομαι ἦμες.
 Οὕτω τοι Πολύφαμος ἐποίμαινεν τὸν ἔρωτα, 80
 Μουσίσδων· ρᾶσον δὲ διᾶγ', οὐ χρυσὸν ἔδωκεν.

used the termination *εν*), and in the infinitive of contracted verbs *ην*."

72. Ω Κύκλωψ. Comp. ii. 19. Virgil, Ecl. ii. 69. "Ah! Corydon, Corydon, quæ te dementia cepit?" Quintus Calaber, H. 261. Ποι δὴ νῦν σοι ἔθις νόος ἐκπεπότηται. Comp. Herod. iii. 155. — 73. Αἴκ' ἐνθάν. If you would go and weave, &c. Harles translates *ἐνθάν*, "statim," "e vestigio." Comp. D'Orville on Chariton, p. 379. — 74. Θαλλόν. Comp. iv. 45. Virgil, Ecl. ii. 71. "Quin tu aliquid saltem potius, quorum indiget usus, Viminibus mollique paras detexere junco?" — 74. Τάχα κεν. Perhaps you would have much more sense.

75. Τὰν παρεοῖσαν. Understand a cow, or a sheep. This line consists of two proverbs of the same import, i. e. Receive that which fortune offers you, and be content. This accounts for the masculine φεύγοντα. Ovid, Met. xiv. 28. "Melius sequerere volentem Op-

tantemque eadem, parilique cupidine captam." Comp. Horace, Sat. i. 2. 105. — 76. Εύρησεις. Virgil, Ecl. ii. 73. "Invenies alium, si hic te fastidit Alexin." Here the Latin poet falls far short of the original.

77. Πολλαὶ συμπαίσδεν. Horace, Od. i. 9. 18.

"Nunc et Campus, et areæ,
 Lenesque sub noctem susurrat
 Composita repetantur hora:
 Nunc et latentis proditor intimo
 Gratus puellæ risus ab angulo," &c.

— 79. Κῆγων τὶς. Comp. iv. 30. Viger, iii. § 11. 14. and Hermann thereon, p. 731. — Ήμες. Comp. ii. 41.

80. ἐποίμαινεν. Restrained. A metaphor from tending sheep. Kiesling says, "Cantillando fallebat amorem." — 81. Ρᾶσον δέ. "More sweetly far with song he sooth'd his heart, Than if his gold had brib'd the doctor's art." Fawkes.

ΣΥΡΑΚΟΥΣΙΑΙ, Ἡ ΑΔΩΝΙΑΖΟΥΣΑΙ.

ΕΙ' ΔΤΛΛΙΟΝ ιε'.

ΓΟΡΓΩ, ΠΡΑΞΙΝΟΗ, ΓΡΑΥΣ, ΞΕΝΟΣ,
["ΕΤΕΡΟΣ ΞΕΝΟΣ, ΓΥΝΗ ΑΟΙΔΟΣ.]

ΓΟΡΓΩ'.

Ἐνδοῖ Πραξινόα;

ΠΡΑΞΙΝΟΗ.

Γοργοῖ φίλα, ὡς χρόνῳ! Ἐνδοῖ.

Θαῦμι, ὅτι καὶ μῦν ἥνθες. Ὁρη δίφρον, Εὔνοα, αὐτᾶ.

*Εμβαλε καὶ ποτίκρανον.

ΣΥΡΑΚΟΥΣΙΑΙ. THE SYRACUSIAN GOSSEIPS, or WOMEN ATTENDING THE FESTIVAL OF ADONIS. Two trifling, talkative, Syracusan women, of the lower order, Praxinoë and her friend Gorgo, who, with their husbands, had fixed their abode at Alexandria, go as spectators to the Festival of Adonis, which was celebrated, with great splendour, under the auspices of Arsinoë, the widowed queen of Ptolemy Philadelphus. Their conversation sets forth, in a humorous manner, their domestic concerns and habits, and ludicrously exposes the vanity and fashion of the times. Towards the end of the Idyl, a music-girl is introduced, chanting a song in honor of Adonis, in which the praises of Berenice and Arsinoë are not forgotten. — Reiske observes, that

with regard to sweetness and pleasantness, few of the Idyls can be compared with the *Syracusan Gossips*. Polwhele converts it into a Drama of three Acts, the second beginning at vs. 44. and the third at vs. 78.

1. Ἐνδοῖ Πραξινόα; Terence, Andr. v. 2. 10. "Anne est intus Pamphilus?" — Ὡς χρόνῳ. Supply πάρει. "O quam diuturna ex absentia ades. Reiske. See Schæfer on Bos, Ellips. p. 402. Eurip. Phoeniss. vss. 302. 313. — 2. Ὁρη δίφρον. This is addressed to a servant: See for a chair, Eunoë. The present imperative of verbs in *άω* contracts, in the Doric, *αε* into *η*, instead of *α*. Comp. vii. 50. Aristoph. Ach. 800. Matth. Gr. Gr. § 201. 7.

ΓΟΡΓΩ.

"Εχει κάλλιστα.

ΠΡΑΞΙΝΟ'Η.

Καθίζευ.

ΓΟΡΓΩ.

Ω τᾶς ἀδαμάτω ψυχᾶς ! μόλις ὕμιν ἐσώθην,
 Πραξινόα πολλῶ μὲν ὄχλω, πολλῶν δὲ τεθρίππων. 5
 Παυτᾶ κρηπῖδες, παυτᾶ χλαμυδηφόροι ἄνδρες.
 Α δ ὁδὸς ἄτριτος τὸ δ ἐκαστέρω ἄμμιν ἀποικεῖς.

ΠΡΑΞΙΝΟ'Η.

Ταῦθ' ὁ πάραρος τῆνος ἐπ' ἔσχατα γᾶς ἐλαῖνον ἐνθών,

3. "Εχει κάλλιστα. *Thank you.* A formula of returning thanks, when a proffered kindness is declined with civility. They also said simply κάλλιστα, or δικαιώ. The Latins usually said "recte;" sometimes "benigne." Comp. Aristoph. Ran. 511. Horace, Epist. i. 7. 16. Viger, v. § 7. 9. and my note on Terence, Andr. ii. 3. 51.

4. "Ω τᾶς ἀδαμάτω ψυχᾶς ! Oh what an undaunted heart I have ! Comp. Schol. on Æschyl. Sept. c. Th. 859. and Ruhnken, Epist. Crit. i. p. 110. — Μόλις ὕμιν. The pronoun here is elegantly pleonastic, as in Lucian's second Marine Dialogue: Καὶ δπ' ἀκέινου τυφλὸς εἰμὶ σοι, φ Πόσειδον. — 5. Πολλῶ μὲν ὄχλω. Supply δντος.

6. Παυτᾶ κρηπῖδες. Comp. viii. 41. Scholiast: Παυταχοῦ κεκρηπιδωμένοι οὐδρες. λέγει δὲ τοὺς ἐν τῇ πόλει στρατιώτας. "Men in arms." Fawkes. Comp. Juvenal, iii. 248. xvi. 24. In the latter passage "tot caligae, tot milia clavorum," are put for so many soldiers. Add Schäfer on Longus, p. 373. — 7. "Ατριτος. *Fatiguing.* This word properly signifies indefatigable. See Hemsterhuis on Lucian, tom.

i. p. 179. — Τὸ δ' ἐκαστέρων. Thus Herodotus, vi. 108. ὅμεῖς ἐκαστέρων οἰκέομεν, where Matth. Gr. Gr. § 457. supplies η δοτε ὅμᾶς δέχεσθαι.

8. Ταῦτα. For διὰ ταῦτα. — 'Ο πάραρος τῆνος. *This crazy husband of mine.* Πάραρος is derived from πάρος, and is equivalent to the Latin "impeditus." Comp. Eustath. on Homer, Il. Ψ. p. 1319. Kiessling says it is put for παρῆρος, and derives it from πάρηρος. The latter word is thus explained by Dionys. Halic. A. R. vii. 73. Σεράρος ίππος, δν ἀπὸ τοῦ παρηρησθει καὶ συεινούχθαι παρηρού ἀκάλοιν οἱ παλαιοί. Comp. Homer, Il. Θ. 87. Il. 152. 474. Hence it is said of a person, whose mind wanders from the path of right reason. — 'Επ' ἔσχατα γᾶς. The voyage from Sicily to Alexandria seemed, to the unlettered gossip, to have brought her to the world's end. "Huc mecum in extremum orbis terrarum cum venisset, hanc iste futurus emit (vel conduxit) οἰδικαλα, a tuis adeo οἰδιbus remotam, ut ne nos essemus vicina, δπως μὴ γείτονες ἔμες." Vulcken. Reiske and Toup think these words signify at the remotest part of

‘Ιλεὸν, οὐκε οἴκησιν, ὅπως μὴ γείτονες ὥμες
Αλλάλαις, ποτ’ ἔριν, Φθονερὸν κακὸν, αἰὲν ὅμοιος. 10
ΓΟΡΓΩ’.

Μὴ λέγε τὸν τεὸν ἄνδρα, Φίλα, Δίνωνα τοιαῦτα,
Τῷ μικκῷ παρεόντος ὄρη, γύναι, ὡς ποθορῆ τυ.
ΠΡΑΞΙΝΟ’.

Θάρσει, Ζωπυρίων γλυκερὸν τέκος· οὐ λέγω ἀπφύ.
ΓΟΡΓΩ’.

Αἰσθάνεται τὸ βρέφος, ναὶ τὰν πότνιαν· καλὸς ἀπφύς.
ΠΡΑΞΙΝΟ’.

Απφύς μὰν τῆνος πρώαν (λέγομες δὲ πράναν θῆν
Πάντα) νίτρον καὶ φῦκος ἀπὸ σκανᾶς ἀγοράσδων,
Ηύθε φέρων ἄλας ἄμμιν, ἀνὴρ τρισκαιδεκάπαχυς. 15

the city.—“Ελαβε. Took, hired. According to others, purchased. Valckenäer suspects that λαβεῖν was frequently used in this meaning in common conversation.—9. ’Ιλεὸν. Martial, ix. 19.

“Donasti, Lupe, rus sub urbe nobis;
In quo nec cucumis jacere rectus,
Nec serpens latitare torta possit.”

Comp. Juvenal, iii. 231.—10. Ποτ’ ἔριν. Through opposition, the envious pest!

12. Τῷ μικκῷ. Comp. vs. 42. v. 66. Juvenal, xv. 44.

13. Οὐ λέγω ἀπφύν. I do not mean πάρα. Reiske thinks ἀπφύς is derived from the Hebrew *abba*. “Quidni potius ex ipsa natura?” Kiessling. For the accentuation of this word see Schaefer on Gregorius Cor. p. 320.

14. Ναὶ τὰν πότνιαν. By the venerable Proserpine! Women, and particularly those of Sicily, were accustomed to swear by Proserpine and Ceres.

15. Απφύς μὰν τῆνος. That other πάρα, of whom I was speaking. She uses this language to deceive the child.—Λέγομες δὲ πράναν. Toup supplies κανά and translates: “We use the word πράνη upon all occasions.” So also the French translator, De Longe-

pierre: *L'autre jour; car chez moi l'autre jour tout se nomme.* Which interpretation Kiessling thinks the only true one. “This fellow then,—we may disguise it you know, And talk of the thing, as if some time ago—This block, &c. *Polwhele*. Reiske interprets the passage thus: “Let us, before we go out, relate to each other all our grievances.”—16. Νίτρον. Nitre. Properly a mineral alkaline substance, a carbonate of soda; sometimes also the alkaline salt procured from wood ashes, potass; used in washing. In the detail which Pollux has given us, vii. 95. of the various apparatus that ministered to the ornament of the Grecian women, we meet with νίτρον, and paints of various colours. Comp. Harles on Ovid Trist. i. 1. 6.—Φῦκος. Rouge; properly the root of the plant *alkanet* (*Anchusa officinalis*), from which *rouge* was extracted.—17. Ηύθε φέρων. He brought with him, &c. Comp. Viger, vii. § 2. Ruhken understands this of a poor, frugal husband, who would not purchase what his wife required, but brought salt, tacitly admonishing her, that necessaries were to be bought, and not vanities.

ΓΟΡΓΩ'.

Χώμὸς ταῦτά γ' ἔχει, Φθόρος ἀργυρίω, Διοκλεΐδας·
 Επταδράχμως κυνάδας, γραιᾶν ἀποτίλματα πηρᾶν,
 Πέντε πόκως ἔλαβ' ἔχθες· ἀπαν ρύπον, ἔργον ἐπ' ἔργῳ. 20
 'Αλλ' ίδι, τῷμπέχονον καὶ τὰν περονατρίδα λαζεῦ.
 Βῆμες τῷ βασιλῆος ἐσ ἀφγειῶ Πτολεμαίω,
 Θασόμεναι τὸν Ἀδωνιν· ἀκούω χρῆμα καλόν τι
 Κοσμῆν τὰν βασίλισσαν. ἐν ὀλβίω ὄλβια πάντα.

ΠΡΑΞΙΝΟ'Η.

"Ων ίδες ᾧν εἴπαις κεν ἰδοῖσα τὺ τῷ μὴ ἰδόντι.

25

ΓΟΡΓΩ'.

"Ερπειν ὥρα κ' εἴη· ἀεργοῖς αἰὲν ἐορτά.

But this interpretation will not suit what Gorgo says, vs. 18. — 'Ανὴρ τρισκαιδεκάπταχν. That great gawky fellow! In like manner the Latins say "longus homo" and "longurio." Comp. Varr. ap. Non. ii. 484.

18. Χώμὸς ταῦτα γε. And my husband is at least in the same way as yours, i. e. is as great a fool. Comp. Viger, v. § 7. 15. seqq. — Φθόρος ἀργυρίω. The ruin of his money. — 19. 'Επταδράχμως. Constr. 'Εχθὲς ἔλαβε πέντε πόκους ἐπταδράχμους, κυνάδας, &c. Yesterday he purchased five fleeces for seven drachms each, mere dogs' hair, the pluckings of old maimed crones — all trash, toil and trouble. See Bentley's Dissertation upon Phalaris, p. 444. Modern editions generally have ἐπτὰ δραχμῶν, which depends on ἀντὶ understood. A drachma was a silver coin worth seven pence three farthings of our money. — 20. 'Απαν ρύπον. 'Απαν is often joined with words of a different gender. Comp. iii. 18. Matth. Gr. Gr. § 437. obs. 3.

21. Τῷμπέχονον. 'Αμπέχονον was a cloak, or upper garment, of fine texture, worn chiefly by women; sometimes, however, by effeminate men.

Comp. Xenophon, Mem. i. 2. 5. where the form ἀμπεχόνη is used. — Περονατρίδα. Your clasped robe. Περονητρίδα was an under garment worn by women. It consisted of two pieces, one before and the other behind, open at the sides, and fastened over the shoulders with clasps. Hence it was called also σχιστὸς χιτών, and διπλοῦν ἴμάτιον. Comp. Herod. v. 87, 88. — Λαζεῦ, Comp. viii. 84.

22. Βῆμες. Doric for βῆμεν: Let us go, &c. Some MSS. have βῆμες. — 23. Θασόμεναι. I. e. to be spectators of the ceremony in honor of Adonis. — 24. Κοσμῆν. Comp. xi. 4. xxiv. 80. — 'Εν ὀλβίω. This genitive depends upon the dative οἴκῳ understood. These words are usually given to Praxinoë.

25. "Ων ίδες. What therefore you saw, you, having seen, may tell to one who has not seen. So this verse is generally found in the MSS. and in Gregorius Cor. p. 322. Comp. v. 69. For various other readings see Kiesaling's note. — 'Ιδόντι. This must be taken in a general sense. As applied to Praxinoë it should be feminine.

26. "Ερπειν ὥρα. It were time to be

ΠΡΑΞΙΝΟ'Η.

Εὐνόα, αἴρε τὸ νᾶμα, καὶ ἐσ μέσον, αἰνόθρυπτε,
 Θὲς πάλιν· αἱ γαλέαι μαλακῶς χρῆσδοντι καθεύδει·
 Κινεῦ δὴ, φέρε Θᾶσσον ὕδωρ· ὕδατος πρότερον δεῖ.
 "Αδ' ὡς νᾶμα φέρει· δὸς ὅμως· μὴ πουλὺ, ἀπληστε, 30
 "Εγχει ὕδωρ· δύσταγε, τί μεν τὸ χιτώνιον ἄρδεις;
 Παῦσαι. ὅποια Θεοῖς ἐδόκει, τοιαῦτα νένιμα.

going. Comp. i. 106.—'Αεργοῖς. A proverbial expression, which is thus expressed in Erasmus: "Ignavis semper feris sunt." The meaning intended here seems to be: *The idle always can find time enough for small talk.* "The feast now calls us hence away, And we shall oft keep holiday." Fawkes.

27. Εὐνόα, αἴρε τὸ νᾶμα. Eunoë, bring that robe, and, lazy jade, place it again before me. These cats love to sleep softly! Αἴρειν and φέρειν are synonymous in ancient Greek authors. Νᾶμα is Doric for νῆμα, which properly signifies *thread*; hence *a woof*, or *warp*; *a weft*; *a garment*. Comp. vs. 34. Homer, Odyss. Δ. 134. It might also be rendered *a napkin* here: "tonsis mantilia villis," as in Virgil, AEn. i. 702. See Schneider on the Authors de R. R. vii. 370. It is generally translated *water* in this passage. — Αἰνόθρυπτε. Literally, exceedingly enervated: hence *delicate*, *lazy*. The words αἱ γαλέαι, &c. are supposed to be an ancient proverb, which Praxinoë sarcastically applies to her maid, to reprove her seeming laziness. Toup, who understands them in this manner, translates them: "The cats like fish, but are afraid to wet their feet!" Koen on Gregorius Cor. p.323. interprets νᾶμα, "stamen," *yarn*, and supposes Eunoë is desired to remove the *yarn*, which she had carelessly laid down, and to put it where the cats might not spoil it. Kiessling puts a colon after Θὲς, and interprets the sentence thus: "Tolle mantele, mihiique appone (Θὲς ἐσ μέσον, place it

near at hand), ut in promptu habeam: rursus feles," &c.—28. Αἱ γαλέαι. Γαλέη properly signifies a *weasel*. It is sometimes used for a *cat*. See Perizonus on Aelian, V. H. xiv. 4. The verb χρῆσειν, when followed by an infinitive, has the sense of the Latin "vele," "desiderare." Comp. Euripides, Phœn. 303. 477.

29. Κινεῦ δὴ. Come, bestir yourself. "Move vero ocyus te." Terence, Eun. v. 3. 3. "An exquisite painting of a female fluttering with various feelings amidst her preparations for a public place, where she is going rather to be seen than to see—more than usually anxious about ornamenting her person—full of conceited airs and affected delicacy—chiding her maid without knowing why—and, in violent haste, exhibiting all the marks of levity, caprice, and arrogance." Warton.

30. "Αδ' ὡς νᾶμα φέρει. See, how she brings the robe! i. e. when she ought to have brought the water first. Reiske and Kiessling say, "how awkwardly!" "Αδε is Doric for ίδού. Comp. iv. 54.—Μὴ πουλύ. Don't pour in too much. Eunoë now terrified by the ill humour of her mistress, ceases to pour the water, whereupon the latter says sharply Εγχει ὕδωρ.

32. 'Οποῖα Θεοῖς ἐδόκει. I am as well washed as seemed fit to the Gods. Valckenaër explains it thus: Praxinoë not having been sufficiently washed to her mind, acquiesces with pious resignation in the will of the Gods, in this matter, as in all things else. Kiessling

Α κλὰξ τᾶς μεγάλας πᾶ λάρυακος ; ὥδε φέρ' αὐτάν.

ГОРГО'.

Πραξινόα, μάλα τοι τὸ καταπτυχὲς ἐμπερόναμα
Τοῦτο πρέπει. λέγε μοι, πόσσω κατέβα τοι ἀφ' ἵστῳ ; 35

ПРАΞИНО'Н.

Μὴ μνάσῃς, Γοργοῦ πλέον ἀργυρίω καθαρῶ μνᾶν
Ἡ δύο· τοῖς δ' ἔργοις καὶ τὰν ψυχὰν ποτέ θηκα.

ГОРГО'.

Αλλὰ κατὰ γυνώμαν ἀπέβα τοι.

ПРАΞИНО'Н.

Ναί· καλὸν εἶπας·

Τῷ μπέχονον φέρε μοι καὶ τὰν θολίαν κατὰ κόσμον
Αμφίθες. οὐκ ἀξῶ τυ, τέκνου μορμῶ δάκνει ἵππος. 40
Δάκρυ' ὅσσ' ἐθέλεις χωλὸν δ' αὐ δεῖ τυ γενέσθαι.
Ἐρπωμες. Φρυγία, τὸν μικκὸν παισδε λαβοῖσα,

thinks she means to say, that she is now sufficiently washed to please even the Gods themselves.

33. Πᾶ. Comp. i. 66. ii. 1. — ὥδε φέρ' αὐτάν. Comp. v. 44.

34. Μάλα τοι. *This clasped garment of many folds exceedingly becomes you.* — ἐμπερόναμα. The same as περονήτρις in verse 21. — 35. Πόσσω κατέβα. *For how much did it come down to you from the loom, i. e. how much did it cost you when finished in the loom?* Comp. xviii. 33. The Scholiast says, “How much did it cost you when cut off from the piece?”

36. Μὴ μνάσῃς. *Pray don't remind me of it. It cost me more than two minæ of pure silver; and I even risked my life in the work, i. e. I worked so hard in weaving it, that I endangered my life. For the pleonastic particle ή after comparatives, see Koen and Schæfer on Gregorius Cor. p. 89. Weiske*

de Pleon. p. 181. and Matth. Gr. Gr. § 450. obs. 2. Comp. xx. 27. The ancient *mina* consisted of seventy-five drachmæ: it was increased to one hundred by Solon. Comp. vs. 21.

38. Ναί· καλὸν εἶπας. *In truth, it is beautiful, as you said.* Reiske says, “verum ais,” taking καλὸν εἶπας as said for καλῶς εἶπας. So also the Scholiast: τοῦτο ἀληθὲς εἶπας. In place of ναί· καλὸν εἶπας, Eldick conjectured πᾶ ποκ' ἔλειπες Τῷ μπέχονον; φέρε μοι, &c. as being all addressed to the maid. Some editors have adopted this reading.

40. Μορμῶ. *A word of terror, used to frighten children. It also signifies a phantom, a hideous imaginary female, the terror of the nursery.* The Scholiast explains it: ἡ μορμῶ ἵππος δάκνει, *the hobgoblin horse bites!*

42. Τὸν μικκόν. *Take the little fellow and play with him.* Comp. v. 66.

Τὰν κύν' ἔσω κάλεσον, τὰν αὐλείαν ἀπόκλαξον.

“Ω θεοί, ὅσσος ὄχλος! πῶς καὶ πόκα τοῦτο περᾶσαι
Χρὴ τὸ κακόν; μύρμακες ἀνάριθμοι καὶ ἄμετροι. 45
Πολλά τοι, ὡς Πτολεμαῖς, πεποίηται καλὰ ἔργα.
Ἐξ ω̄ ἐν ἀθανάτοις ὁ τεκὼν, οὐδεὶς κακοεργὸς
Δαλεῖται τὸν ιόντα, παρέρπων Αἰγυπτιστή.
Οἴα πρὶν ἐξ ἀπάτας κεκροταμένοις ἄνδρες ἐπαισδον,
Ἄλλάλοις ὁμαλοὶ κακὰ παίγνια, πάντες ἐρειοί. 50
Ἄδιστα Γοργοῖ, τί γενώμεθα; τοὶ πτολεμισταὶ
Ἴπποι τῷ βασιλῆος. “Ανερ φίλε, μή με πατήσῃς.
Ορθὸς ἀνέστα ὁ πυρρός. “Ιδὼς ἄγριος! Κυνοθαρσῆς
Εὐνόα, οὐ φευξῆ; διαχρησεῖται τὸν ἄγοντα.

viii. 64.—43. Τὰν αὐλείαν. *The door of the vestibule, or court yard.* Eustathius on Homer, Iliad, X. 66. Πρᾶτας θύρας λέγει τὰς αὐλείους, as θύος ἡν τηρεῖσθαι ὑπὸ κυνῶν. Comp. Cassaubon on Theophrastus, Char. 4. and 18. ἀπόκλαξον is Doric for ἀπόκλειξον. Comp. vs. 33.

44. “Ω θεοί. “Dii boni, quid turbæ
’st!” Terence, Heaut. ii. 3. 13. Praxinoë and Gorgo, attended by their
maids, now enter the public streets.—
45. Χρῆ. In the signification of the
Latin “licet.” Δεῖ also is used in the
same way. See Duker on Thuc. ii.
51.—Μύρμακες. Virgil, Æn. iv. 401.
“Ac veluti ingentem formicæ,” &c.

47. Ἐξ ω̄ ἐν ἀθανάτοις. Ptolemy
Philadelphus enrolled his father, Ptolemy
Soter, and his mother, Berenice,
among the number of the gods.—48.
Δαλεῖται τὸν ιόντα *Spoils the traveller, invading him in the Egyptian fashion.* Propertius, iii. 9. 33. “Noxia
Alexandria, dolis aptissima tellus.”
Comp. Seneca, Epist. 51. Martial, iv.
42.—49. ἀπάτας. *Men wholly
made up of deceit.* A metaphor from
the fusing and mixing of metals. Comp.
Cicero for Cœlius, c. 5. Viger, v.

§ 11. 1.—Ἐπαισδον. I. e. thieved.
Toup joins ἐξ ἀπάτας ἐπαισδον, “dolo
malo luserunt.”—50. Ἄλλάλοις δμα-
λοί. *On a par with each other in
knavish tricks, all bullies.* The word
ἐρειοί is found only in this passage, and
is supposed to be corrupt. Toup con-
jectured πάντες ἀεργοί: which he
translates, “a parcel of idle rascals.”
Various other conjectures may be seen
in Kiessling’s edition.

51. Τί γενώμεθα; *What will be-
come of us?*—Τοὶ πτολεμισταὶ. Vir-
gil, Æn. xi. 89. “Post bellator equus.”
—52. Μή με πατήσῃς. Comp. Ju-
venal, iii. 247, 248.

53. Ορθὸς ἀνέστα. Virgil, Æn. x.
892. “Tollit sese arrectum quadru-
pes.” Πυρρὸς means the colour, which
the ancient Romans called “burrus,”
sorrel.—Κυνοθαρσῆς. *Rash, impudent*
Ευνοὲ! For the nominative usurping
the place of the vocative, see Fischer
on Weller, iii. p. 319. Matth. Gr. Gr.
§ 312.—54. Διαχρησεῖται. *He will
destroy his leader.* Comp. Herod. i.
24. Τὸν ἄγοντα properly signifies the
person who leads a horse; yet the
Scholiast explains it τὸν ἀναβάτην, the
rider.

·Ωνάθην μεγάλως, ὅτι μοι τὸ βρέφος μένει ἐνδοῦ. 55

ΓΟΡΓΩ'.

Θάρσει, Πραξινόα· καὶ δὴ γεγενήμεθ' ὅπισθεν.
Τοὶ δὲ ἔβαν ἐς χώραν.

ΠΡΑΞΙΝΟ'·

Καῦτὰ συναγείρομαι ἦδη.

·Ιππον καὶ τὸν ψυχρὸν ὄφιν ταμάλιστα δεδοίκω
·Ἐκ παιδός. σπεύδωμες· ὅσος ὅχλος ἄμμιν ἐπιρρέει!

ΓΟΡΓΩ'.

·Εξ αὐλᾶς, ὡς μᾶτερ;

60

ΓΡΑΥΣ.

·Εγών, ὡς τέκνα.

ΓΟΡΓΩ'.

Παρενθεῖν

Εὔμαρές;

ΓΡΑΥΣ.

·Ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,
Καλλίστα παιδῶν, πείρᾳ δὴ πάντα τελεῖται.

ΓΟΡΓΩ'.

Χρησμῶς ἀ πρεσβῦτις ἀπώχετο Θεσπίξασα.

55. ·Ωνάθην μεγάλως. Literally, *I am greatly benefited*, i. e. it is very fortunate for me, that, &c. This is otherwise expressed by ὡς εὐτυχῶς. Comp. Aristoph. Eq. 101. Bos, Ellips. p. 587. ed. Schæf. The Latins say “factum bene,” or “o bene.” Comp. Martial, vii. 14. and Vulpius on Catullus, iii. 16.

56. Καὶ δή. *And now*. See Hermann on Viger, p. 829.—57. ·Ἐς χώραν. Scholiast: *eis τὴν τάξιν αὐτῶν*. Comp. Xenophon, Cyr. iv. 5. 37.—

Καῦτὰ συναγείρομαι. *And now I am becoming collected*, I am recovering from my fright.

58. Ψυχρὸν ὄφιν. Schol. on Nicander, Ther. 291. Κοινῶς δὲ πάντα τὰ ἔρπετα ψυχρά. Comp. Virgil, Ecl. iii. 93. viii. 71.—Δεδοίκω. Comp. v. 28. 33. xi. 1.

60. ·Εξ αὐλᾶς. Here they meet an old woman returning from the palace.

62. Πείρᾳ δὴν. Virgil, Georg. i. 145. “*Labor omnia vincit Improbus.*”

ΠΡΑΞΙΝΟ' Η.

Πάντα γυναικες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ' Ἡραν.

ΓΟΡΓΟ'.

Θᾶσαι, Πραξινόα, περὶ τὰς θύρας δσσος ὅμιλος. 65

ΠΡΑΞΙΝΟ' Η.

Θεσπέσιος· Γοργοῖ, δὸς τὰν χέρα μοι· λαβὲ καὶ τὸ,
 Εὐνόα, Εύτυχίδος· πότεχ' αὐτῷ, μὴ τὸ πλανηθῆς.
 Πᾶσαι ἀμὲν εἰσένθωμες· ἀπρὶξ ἔχει, Εὐνόα, ἀμῶν.
 *Ω μοι δειλαία, δίχα μεν τὸ θερίστριον ἥδη
 *Εσχισται, Γοργοῖ. ποττῷ Διὸς, εἴ τι γένοιο 70
 Εὐδαιμων, ὡνθρωπε, φυλάσσεο τῷμπέχονόν μεν.

ΞΕ' ΝΟΣ.

Οὐκ ἐπ' ἐμὸν μέν· ὅμως δὲ φυλάξομαι.

ΠΡΑΞΙΝΟ' Η.

*Αθρόος ὅχλος.

*Ωθεῦνθ' ὥσπερ ὕεις.

ΞΕ' ΝΟΣ.

Θάρσει, γύναι· ἐν καλῷ εἰμές.

64. Καὶ ὡς Ζεύς. *Even how Jupiter married Juno.* Plautus, Trinum. i. 2.

171. seems to have imitated this of Theocritus: “ Idque quod in aurem rex reginæ dixerit Sciunt: quod Juno fabulata est cum Jove.” Comp. Homer, Il. Η. 295. seq. Diodorus Sic. v. 72. Heyne on Apollod. i. 3. 1.

65. Θᾶσαι. Comp. i. 147. Koen on Gregorius Cor. p. 222.

67. Πότεχ' αὐτῷ. For πρόσεχε αὐτῷ: *Attend to her.* Here νοῦν is to be supplied. Comp. Aristoph. Nub. 566. It is generally translated *stick close to her*; but incorrectly. — 68. Ἀπρὶξ ἔχει ἀμῶν. Supply ἐξ: *Stick firmly by us.* So ὅμειον γὰρ ἀπρὶξ ἔχονται, Sophron. Similar to this is ὁδάξ ἔχεσ-

θαι. Comp. Soph. Aj. 308. and Lobeck, p. 384.

69. Θερίστριον. *A summer cloak.* An Alexandrian word. Winckelmann and Schleier interpret it a *head-dress*.

— 70. Εἴ τι γένοιο. *May you somehow be happy, good man, and take care of my cloak.* Εἴ here is put for εἴθε, as in Homer, Il. Ω. 74. See Viger, viii. § 6. 2. seqq.

72. Οὐκ ἐπ' ἐμὸν. *It is not in my power; or, it does not depend upon me.* See Matth. Gr. Gr. § 585. a. Viger, ix. § 4. 10. — 73. Ἐν καλῷ εἰμές. *We are now in safety.* Τόπῳ ορ χώρᾳ may be supplied. See Bos, Ellips. Gr. p. 484. ed. Schæf.

ΠΡΑΞΙΝΟΥ.

Κεῖς ὥρας, κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῷ εἶης,
"Αμμε περιστέλλων· χρηστῷ κώκτιρμονος ἀνδρός. 75
Φλίβεται Εύνόα ἄμμιν· ἄγ', ὃ δειλὰ τὸ, βιάζειν.

ΓΟΡΓΩ.

Πραξινόα, πόταγ' ὅδε· τὰ ποικίλα πρᾶτον ἄθρησον,
Λεπτὰ καὶ ὡς χαρίεντα· θεῶν περονάματα φασεῖς.

ΠΡΑΞΙΝΟΥ.

Πότνι' Ἀθαναία· ποῖαι σφ' ἐπόνασαν ἔριθοι! . . . 80
Ποῖοι ζωογράφοι τάχριθέα γράμματ' ἔγραψαν!
·Ως ἔτυμ' ἐστάκαντι, καὶ ὡς ἔτυμ' ἐνδινεῦντι!
"Εμψυχ', οὐκ ἐνυφαντά. Σοφόν τι χρῆμα ὕνθρωπος.
Αὐτὸς δ' ὡς θαητὸς ἐπ' ἀργυρέῳ κατάκειται
Κλισμῷ, πρᾶτον θουλον ἀπὸ κροτάφων καταβάλλων, 85

74. *Kels ὥρας.* Till the next year, and afterwards, &c. i. e. may you long be happy. Comp. Plutarch, Pericl. c. 13. and Casaubon on Athenaeus, ii. 14. — 75. *Περιστέλλων.* Taking care of, attending to. — *Χρηστῷ.* What a good and compassionate man! The genitive stands alone in exclamations, with and without an interjection, or a word that expresses admiration, &c. Comp. Xenoph. Cyr. ii. 2. 3. Maith. Gr. Gr. § 371. An interjection is added, iv. 40. x. 40.

76. *Φλίβεται.* ΑΞοlic for θλίβεται. Comp. Sturz. on Maittaire, p. 202.

78. *Πραξινόα, πόταγε.* The gossips have now forced their way into the hall of the palace.—*Τὰ ποικίλα.* The variegated tapestry. Telemachus in a similar manner, Odyss. Δ. 71. seqq. admires the furniture of Menelaus's palace at Sparta. — 79. *Θεῶν περονάματα.* The embroidery of the gods. Portus in his Doric Lexicon explains περόνημα by ἔργον περόνη πεποιημένον, "opus

acu pictum." Comp. Homer, Odyss. K. 222, 223.

80. *Πότνι' Ἀθαναία.* Praxinoë invokes Minerva, as being the inventor of such works. Σφὲ is poetical for αὐτά. See Matth. Gr. Gr. § 147. 8. — 82. *Ἐστάκαντι.* For εἰσί. — ·Ως ἔτυμ' ἐνδινεῦντι. How naturally they move! Comp. Cicero ap. Non. Marcell. v. "Inanima," Horace, Sat. ii. 7. 99. Virgil, Æn. vi. 848. Propert. iii. 7. 9. — 83. *Σοφόν τι χρῆμα.* See Viger, iii. 13. 1. The Latins use "res" and "negotium" in the same manner. Comp. Ovid ex Ponto, ii. 7. 37. Fast. i. 103.

84. *Αὐτός.* Adonis. At the festival of Adonis his image was always placed on a magnificent couch. Bion, i. 69. "Ἐστ' ἀγαθὰ στιβὰς, ἔστιν Ἀδάνιδι φυλλὰς ἔτοίμα· Λέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις. — 85. *Πρᾶτον θουλον.* Herodian, i. 7. 5. "Ιούλοι τε αὐτοῦ κατιύντες ταῖς παρειαῖς ἐπήγυθουν. Virgil, Æn. x. 324. "Flaventem primā

·Ο τριφίλατος⁷ Αδωνις, ὁ κὴν Ἀχέροντι φιλεῖται.

"ΕΤΕΡΟΣ ΞΕ'ΝΟΣ.

Παύσασθ', ὃ δύσταγοι, ἀνάντα χωτίλλοισαι·
Τρυγόνες· ἐκκυαισεῦντι πλατειάσδοισαι ἄπαντα.

ГОРИΩ'.

Μᾶ, πόθεν ἄνθρωπος; τί δὲ τὸν, εἰς χωτίλαι εἰμές;
Πασάμενος ἐπίτασσε· Συρακοσίαις ἐπιτάσσεις; 90
·Ως εἰδῆς καὶ τοῦτο, Κορίνθιαι εἰμὲς ἄνωθεν,
·Ως καὶ ὁ Βελλεροφῶν· Πελοποννασιστὶ λαλεῦμες·
Δωρίσδεν δὲ ἔξεστι, δοκῶ, τοῖς Δωριέεσσι.

ΠΡΑΞΙΝΟ'Η.

Μὴ φύη, Μελιτῶδες, ὃς ἀμῶν καρτερὸς εἴη —

ГОРГΩ'.

Σίγα, Πραξινόα· μέλλει τὸν⁷ Αδωνιγ ἀείδειν 96

lanugine malas." — 86. Ο κὴν. For δ καὶ ἐν.

88. Τρυγόνες. Τρυγόνος λαλίστερος is an expression of Menander, and seems to have been proverbial. Hence talkative women were called *turtles*. Comp. Ἀelian H. A. xii. 10. and Fischer on Anacreon, ix. 36. — Ἐκκυασεῦντι. Doric for ἐκκυασοῦσι. They will kill us all speaking so broad. Valckenaér makes ἄπαντα the accusative after the participle.

89. Μᾶ. An Ἀeolic and Doric abbreviation of μᾶτερ, or μῆτερ, put elliptically for μῆτερ γῆ, mother earth! Comp. Aeschyl. Suppl. 869. 878. "Indeed! Who are you? Though we talk, shall you curb us? Seek those who will listen; nor dare to disturb us!" Polwhele. — 90. Πασάμενος. Having become our masters, then command us. Sophocles, ΟEd. Col. 839. Μὴ πίτασσος ἀ μὴ κρατεῖς. Plautus, Pers. ii. 4. 2. "Emere oportet, quem tibi obedire velis." Comp. x. 32. —

91. ἄνωθεν. By descent. Syracuse was colonised from Corinth. Comp. Thucyd. vi. 3. 77. D'Orville on Chariton, p. 569. — 92. Πελοποννασιστὶ. "And as to our tongue, you've no reason to tease us: 'Tis our own mother language of Peloponnesus." Polwhele. — 93. Δοκῶ. I suppose. Ironically.

94. Φύη. An optative; for which see Buttmann's Lexilogus, German ed. p. 56. and Complete Gr. Gr. p. 320. Hermann reads φυίη. Comp. Matth. Gr. Gr. § 210. 6. § 254. p. 444. — Μελιτῶδες. Μελιτῶδης, *honeyed*, was an epithet of Proserpine. — Ὁς ἀμῶν καρτερὸς εἴη. Who shall rule over us. Comp. Homer, Odyss. O. 533. Horace, Od. i. 3. 1.

96. Τὸν⁷ Αδωνιγ. A song in praise of Adonis. Propertius tells us that Adonis was killed by a boar in Cyprus: "Percussit Adonim Venantem Idalio vertice durus aper." The anniversary of his death was celebrated through

‘Α τᾶς Ἀργείας θυγάτηρ πολύτερις αἰδος,
“Ἄτις καὶ Σπέρχιν τὸν ιάλεμον ἀρίστευσε·
Φθεγξεῖται τι, σάφ’ οὖτα, καλόν· διαθρύπτεται οὐδη.

ΓΥΝΗ· ΑΟΙΔΟΣ.

Δέσποιν’, ἀ Γολγός τε καὶ Ἰδάλιον ἐφίλασας, 100
Αἰπεινόν τ’ Ἔρυχα, χρυσῷ παισδοῖσ’ Ἀφροδίτα,
Οἴον τοι τὸν Ἀδωνιν ἀπ’ ἀενάῳ Ἀχέροντος
Μηνὶ δυωδεκάτῳ μαλακαίποδες ἄγαγον Ὡραί,

all the Pagan world. Aristophanes reckons the feast of Adonis among the chief festivals of the Athenians. The Syrians observed it with all the violence of grief. It was celebrated at Alexandria in Saint Cyril's time; and when Julian the Apostate made his entry at Antioch, in the year 362, they were celebrating the feast of Adonis. The ancients differ greatly in their accounts of this divinity. Athenaeus says he was the favourite of Bacchus. Plutarch maintains that he and Bacchus are the same; and that the Jews abstained from swine's flesh, because Adonis was killed by a boar. Ausonius, Epigr. xxx. affirms that Bacchus, Osiris, and Adonis, are one and the same.—98. *Ἄτις καὶ Σπέρχιν.* Who also gained the prize in singing the dirge called *Sperchis*. Comp. Herod. vii. 134. seqq. The commentators generally supply ἀείδουσα, which Kiessling thinks unnecessary, referring to Musgrave on Sophocles, Elect. 122. *Ιάλεμος*, as an adjective, signifies *plaintive, doleful*; but, as a substantive, *a mournful song, a dirge*. Comp. Euripides, Troad. 606. Phœn. 1047. *Ialemus* was a son of Calliope, the author of frigid and insipid poems.

100. *Γολγός.* *Golgi* and *Idalium* were cities in the island of Cyprus, sacred to Venus. Comp. Catull. xxxvi. 11. Ixiv. 96. Virgil, *Æn.* i. 680. Pausan. viii. 5.—101. *Ἔρυχα.* *Eryx*, a steep mountain in Sicily near Drepanum. It gave the title of *Erycina*

to Venus, who had a temple there. Comp. Apollodorus, iv. 914. Polyb. i. 55.—*Χρυσῷ παισδοῖσα.* “O Venus rejoicing in thy golden temple.” Werton. She is called *golden* by the poets in general. “Auro ludens,” say the Latin translators. The Scholiast says: Διὰ τούτου δηλοῖ, δτι οἱ ἐρῶντες χρυσῷ πείθουσι τοὺς ἐρωμένους. “At potius est χρυσῷ χαίρουσα, s. ‘auro ornata.’” Kiessling. Scaliger conjectured *χρυσοῖσον*’*Αφροδίτα*.

102. *Οἴον τοι.* How beautiful an *Adonis* have the soft-footed Hours brought to thee, &c. “The superstitious mystery of lamenting for Adonis may be thus explained: Adonis was the Sun. The upper hemisphere of the earth was anciently called Venus: the under Proserpine. When the Sun, therefore, was in the six inferior signs, they said it was with Proserpine; when in the six superior, with Venus. By the boar that slew Adonis, they understood Winter—not unaptly represented by so gloomy an animal. On another view of the matter, we may suppose that they meant by Adonis the Fruits of the Earth; which are for one while buried, but at length appear flourishing to the sight. When, therefore, the seed was thrown into the ground, they said Adonis was gone to Proserpine; but when it sprouted up, they said he had revisited the light and Venus. Hence, probably, it was, that they sowed corn and made gardens for Adonis.” *Universal Hist.* vol. ii.

Βάρδισται μαχάρων, ⁷Ωραι φίλαι ἀλλὰ ποθειναι
 Ἐρχονται, πάντεσσι βροτοῖς αἰεί τι φέροισα. 105
 Κύπρι Δικαιαία, τὺ μὲν ἀθανάταν ἀπὸ θνατᾶς,
 Ἀυθρώπων ὡς μῆδος, ἐποίησας Βερενίκαν,
 Ἀμβροσίαν ἐς στῆθος ἀποστέξασα γυναικός.
 Τὸν δὲ χαριζομένα, πολυώνυμε καὶ πολύναε,
 Α Βερενικεία θυγάτηρ, Ἐλένη εἰκυῖα, 110
 Αρσινόα πάντεσσι καλοῖς ἀτιτάλλει Ἀδωνιν.
 Πὰρ μέν οἱ ὥρια κεῖται, ὅσα δρυὸς ἄκρα φέροντι,
 Πὰρ δὲ ἀπαλοὶ κᾶποι, πεφυλαγμένοι ἐν ταλαρίσκοις
 Αργυρέοις, Συρίω δὲ μύρω χρύσει ἀλάβαστρα.
 Εἰδατά δὲ ὅσα γυναικες ἐπὶ πλαθάνῳ πονέονται, 115
 Αυθεα μίσγοισα λευκῷ παυτοῖ ἄμ' ἀλεύρῳ.
 Οσσα τὸν ἀπὸ γλυκερῶ μέλιτος, τά τον ἐν ὑγρῷ ἐλαίῳ,

104. Βάρδισται. For βράδισται.

Comp. Homer, Il. ♀. 530. Matth. Gr. Gr. § 130. 1. The Hours are called "veloces" by Ovid, Met. ii. 118.—105. Αἰεί τι. I. e. νέον καὶ φίλον. Pindar calls the Hours ταῖς ἀνδράσι πλούτου, Olymp. xiii. 9. Comp. Idyl i. 150. Ovid, Met. ii. 25. seqq.

108. Ἀμβροσίαν. Ovid imitates this passage in speaking of the deification of *Aeneas*, Met. xiv. 606. "Ambrosia cum dulci nectare mista Contigit os; fecitque Deum."—109. Τὸν δέ. Comp. ii. 11. iii. 33.—Πολύναε. She is called ποικιλόθρονος by Sappho, in the Hymn to Venus, preserved by Dionysius of Halicarnassus, περὶ Συνθ. c. 23.

Ποικιλόθρον ἀθάνατ' Ἀφροδίτα,
 Παῖ Διὸς δολοπλόκε.

Here some, however, read ποικιλόφρον, with the approbation of Vossius and Bentley on Horace, Od. iii. 27. 67.—110. Α Βερενικεία θυγάτηρ. So Κατωκήσιος νῆσος in Homer, Il. Δ. 367. Comp. Brunck on Sophocles, CEd. R. 266.—111. Ἀττάλλει. Loads, οπρίζει. So the Scholiast: αἰξάνει.

"Ornat" in the Latin translations.

"With nature's luxuries to adorn." Polwhele. See Madam Dacier on Callimachus, Dian. vs. 34.

112. Πὰρ μέν οἱ. Comp. Catullus, lxiv. 281. At the feast of Adonis were carried shells filled with earth, in which grew several sorts of herbs, especially lettuces, in remembrance that Adonis was laid out by Venus on a bed of lettuces. These were called κῆποι; whence Ἀδώνιδος κῆποι are proverbially applied to things unfruitful or fading; because these herbs were only sown so long before the festival, as to sprout forth and be green at that time. They were afterwards cast into the water.—Δρῦς ἄκρα. Periphrasis for trees. Kiessling translates it "arborum rami." Δρῦς properly signifies an oak-tree. It is often used for tall, strong fruit-trees.—114. Χρύσει ἀλάβαστρα. Golden vases of Syrian ointment. These vases were so named from the stone of which they were usually made. See Schneider's Lex. N. T.

115. Εἴβατα. Cakes.—Ἐπὶ πλάθη. Πλάθανος, or πλάθανον, was a

Πάντ' αὐτῷ πετεηγὰ καὶ ἔρπετὰ τᾶδε πάρεστι.
 Χλωρὰς δὲ σκιάδες, μαλαχῷ βρίθοισαι ἀγήθῳ,
 Δέδμανθ· οἱ δέ τε χῶροι ὑπερποτόωνται[”] Ερωτες, 120
 Οἷοι ἀηδονιδῆς ἐφεζόμενοι ἐπὶ δένδρων
 Πωτῶνται, πτερύγων πειρώμενοι, ὅζον ἀπ' ὅζω.
[”]Ω ἔβενος, ὃ χρυσὸς, ὃ ἔκ λευκῷ ἐλέφαντος
 Αἰετῷ, οἰνοχόον Κρονίδᾳ Διὶ παῖδα Φέροντες.
 Πορφύρεοι δὲ τάπητες ἄνω μαλακώτεροι ὑπνῷ, 125
 ‘Α Μίλατος ἔρει, χῶ τὰν Σαμίαν καταβόσκων.
[”]Εστρωται κλίνα τῷ Ἀδώνιδι τῷ καλῷ ἄλλα.
 Τὰν μὲν Κύπρις ἔχει, τὰν δὲ ὁ ρόδόπαχυς[”] Αδωνις,
 ‘Οκτωκαιδεκέτης ἡ ἐννεακαΐδεχ[”] ὁ γαμβρός.

board on which the cakes were kneaded and shaped. It was also called πλαθάνη. — 118. Ἐρπετά. Four-footed animals. — Τᾶδε. Here, i. e. by the image of Adonis. For τᾶδε Koeler would read πάντα.

120. Δέδμανται. For δέδμηνται, are constructed. — 121. Ἀηδονιδῆς. Young nightingales. Ἀηδονιδεὺς is a kind of patronymic. Comp. v. 38. Matth. Gr. Gr. § 101. obs. i. — 122. Ὅζον ἀπ' ὅζω. I. e. ἀπ' ὅζον ἐπ' ὅζον, from spray to spray. Comp. Bion, ii. 6. Griffiths on Aeschylus, P. V. 682. — 123. [”]Ω ἔβενος. [”]Ω is an adverb expressing wonder. When not joined with a vocative, it is always written with an acute accent.

124. Οἰνοχόον. Ganymede. “ We cannot easily determine, whether these figures were in tapestry, painting, or sculpture. The critics have very confused and discordant ideas on the subject. There is every reason to think that some of them were solid figures, and there is no doubt but tapestry was the most conspicuous and ornamental part of the scene.” Warton. — This passage seems to have given Virgil the hint for his most beautiful piece of tapestry, Æn. v. 252. “ Intextusque puer fron-

dosa regius Ida Veloce jaculo cervos cursuque fatigat Acer, anhelanti similis, quem præpes ab Ida Sublimem pedibus rapuit Jovis armiger uncis. Longævi palmas nequicquam ad sidera tendunt Custodes; sævitque canum latratus in auras.” “ This description,” says Warton, “ is extremely picturesque: the circumstances of the boy's panting, the old men lifting up their hands, and, above all, the dogs looking up and barking after him, are painted in the liveliest manner imaginable.” Comp. Spencer, F. Q. iii. 11.

125. [”]Αὐω. Supply τοῦ κλωτῆρος. — Μαλακώτεροι ὑπνῷ. Comp. v. 51. Hermann puts vs. 126. in parentheses, and joins πορφύρεοι δὲ τάπητες with [”]εστρωται κλίνα. Toussaint joins κλίνα with μαλακώτεροι ὑπνῷ, because the tapes- tries were soft and shaggy on the upper side, smooth and hard on the other side. — 126. ‘Α Μίλατος ἔρει. “ The Samian and Milesian swains, who keep large flocks, acknowledge 't is more soft than sleep.” Fawkes. Comp. Virgil, Georg. iii. 306. “ Germania” is used for Germans in Virgil, Ecl. i. 63.

127. [”]Αλλα. A second couch is strewn for the beautiful Adonis. — 129. [”]Οκτωκαιδεκέτης. Comp. Homer, Il. X. 349.

Οὐ κευτεῖ τὸ φίλαμ· ἔτι οἱ περὶ χείλεα πυρρά. 130
 Νῦν μὲν Κύπρις ἔχοισα τὸν αὐτᾶς χαιρέτω ἄνδρα.
 Ἀῶθεν δὲ ἄμμες νιν ἄμα δρόσῳ ἀθρόαις ἔξω
 Οἰσεῦμες ποτὶ κύματ' ἐπ' ἀιόνι πτύοντα·
 Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι,
 Στήθεσι φαινομένοις, λιγυρᾶς ἀρξώμεθ' ἀοιδᾶς. 135
 "Ερπεις, ὡς φίλ·" Αδωνι, καὶ ἐνθάδε, κῆς Ἀχέροντα,
 Ἀμιθέων, ὡς φαντὶ, μονώτατος· οὗτ' Ἀγαμέμνων
 Τοῦτ' ἔπαθ', οὗτ' Αἴας ὁ μέγας Βαρυμάνιος ἥρως,
 Οὗθ' Ἐκτωρ Ἐκάβας ὁ γεραίτατος εἴκατι παίδων,
 Οὐ Πατροκλῆς, οὐ Πύρρος ἀπὸ Τροίας ἐπανελθὼν, 140
 Οὗθ' οἱ ἔτι πρότεροι Λαπίθαι καὶ Δευκαλίωνες,
 Οὐ Πελοπηϊάδαι τε καὶ Ἀργεος ἄκρα Πελασγοί.
 Ἰλαθι γῦν, φίλ·" Αδωνι, καὶ ἐσ νέωτ' εὐθυμηήσαις.
 Καὶ γῦν ἥνθες, "Αδωνι, καὶ, ὅκκ' ἀφίκη, Φίλος ηξεῖς.

—'Ο γαμεῖρος. *The bridegroom.* Comp. xviii. 9.

130. Περὶ χείλεα. I. e. τὰ μέρη περὶ χείλεα ἔστι πυρρά. Comp. vi. 3. Kiesling would read πέρι and translate it "circumference," making χείλεα a nominative.

134. Καὶ ἐπὶ σφυρά. *Letting loose our robes to our ankles.* Κόλπος here signifies the swell of a flowing garment. Comp. Aeschyl. S. c. Th. 1041. Herod. vi. 125.

137. Μονάτατος. *The only one of all the Demigods.* This superlative is found also in Aristoph. Plut. 182. Eq. 351. See Bergler's note on the former passage, Fischer on Weller, ii. p. 111. and Matth. Gr. Gr. § 133. 5. — 138. Τοῦτ' ἔπαθε. *Experienced this.* Comp. Viger, v. § 9, 10. seqq. — 139. Εἴκατι παῖδας. Theocritus follows Simonides with respect to the number of Hecuba's children. They were nineteen according to Homer, Il. Ω. 496. Comp. Davis

on Cicero, Tusc. i. 35. — 140. Πατροκλῆς. For this form, see Matth. Gr. Gr. § 92. 1. — 141. Δευκαλίωνες. For Δευκαλίων. Thus Plutarch, de Fort. Rom. Πηλεῖς καὶ Ἀγχίσαι καὶ Ωρίωνες καὶ Ήμαθίωνες. Comp. Longinus, xxiii. 3. Some suppose the sons of Deucalion are meant. — 142. Πελοπηϊάδαι. For Πολοπίδαι. This form is used also by Pindar, Nem. viii. 21. Comp. Dawes, Misc. Crit. p. 173. and Matth. Gr. Gr. § 100. who thinks it formed from an obsolete nom. sing. as Αἰθιοπῆς in Homer, Il. A. 422. from Αἰθιοπέως. — "Ἀργεος ἄκρα. *The aborigines of Argos.* Similar to this is "summa ducum Atrides," in Ovid.

143. Ἰλαθι. A poetical imperative. Comp. Matth. Gr. Gr. § 238. — Καὶ ἐσ νέωτα. *And for the next year.* Comp. Spanheim on Callimachus, H. Cer. 139. 'Εσ νέωτ' is a spondee.

144. Καὶ γῦν ἥνθες. Supply φίλος.

ΓΟΡΓΩ'.

Πραξινόα, τὸ χρῆμα σοφώτερον. ἀ θήλεια 145
 Ὁλβία ὅσσα θεατί, πανολβία ως γλυκυφωνεῖ.
 Ωρα ὅμως κής οἶκον· ἀνάριστος Διοχλείδας.
 Χάνηρ ὅξος ἄπαν· πεινᾶντι δὲ μηδὲ ποτένθης.
 Χαῖρε, Ἀδων' ἀγαπατὲ, καὶ ἐς χαίροντας ἀφικνεῦ.

145. Τὸ χρῆμα σοφώτερον. This thing is over learned, i. e. the song is above my comprehension. Vossius writes τί for τό. What can be more learned than this song?

146. Ὅσσα θεατί. For what she knows. θεατί for θησι. Comp. Matth. Gr. Gr. § 238.

147. Κής οἶκον. Supply ιέναι. Comp. Schaefer on Bos, Ellips. p. 601.

Κής is for καὶ εἰς.—Ἀνάριστος. Without his dinner. — 148. Χάνηρ ὅξος ἄπαν. Plaut. Bacch. iii. 3. 1. “Nunc experiar sitne acetum tibi cor aere.” Comp. vs. 20.—Πεινᾶντι. For τερνᾶντι. Comp. Matth. Gr. Gr. § 202. 12. Horace, Epist. i. 15. 29. “Impransus non qui civem dignosceret hoste.”

Ἐν ποκ' ἄρα Σπάρτα, ἔανθότριχι πὰρ Μενελάῳ,
Παρθενικαὶ θάλλοντα κόμαις ὑάκινθον ἔχοισαι,
Πρόσθε νεογράπτῳ θαλάμῳ χορὸν ἐστάσαντο,
Δόδεκα ταὶ πρᾶται πόλιος, μέγα χρῆμα Λακαινῶν,
Ἄγίκα Τυνδάρεω κατεκλάξατο τὰν ἀγαπατὰν 5

ΕΛΕΝΗΣ ΕΠΙΘΑΛΑΜΙΟΣ. THE
ΕΡΙΘΑΛΑΜΙΟΝ οὐ ΗΛΕΝ. Twelve
noble virgins of Sparta, having their
hair inwreathed with hyacinths, as-
semble before the bridal chamber of
Menelaus and Helen, and chant the
Hymeneal Song. They are merry with
the bridegroom, and full of the praises
of Helen. Some pretend that this beau-
tiful poem is an imitation of Stesi-
chorus: others suppose that Theocritus,
while living at the court of Ptolemy
Philadelphus, had an opportunity of
reading the Septuagint, and transferred
some of the fine images of this Idyl
from the Song of Solomon.

1. *Ἐν ποκ' ἄρα.* Once according to
custom at Sparta, i. e. as was usual on
such occasions. This is the true meaning
of ἄρα in the present passage. It may
be expressed in Latin by "rite," or
"de more." Comp. xxiv. 42. and see
Buttmann's Gr. Gr. § 149. Harles
says it stands for μὲν οὖν, or μὲν δὴ,
and is correlative to δὲ in vs. 7. refer-

ring us to Hoogeveen de Part. Gr.
p. 126. For this custom of singing
and dancing before the bridal chamber,
see Potter, Arch. Gr. iv. 11. and Ro-
binson's Ant. Gr. iv. 11. — Πὰρ Μενε-
λάῳ. In like manner the Latins say
“apud Menelaum,” at the house, or
palace of Menelaus. — 2. θάλλοντα
κόμαις. Comp. Horace, Od. i. 4. 9.
Milton, P. L. iv. 301. — 3. Νεογράπτῳ.
I. e. newly hung with rich tapestry.
It was usual for the bridegroom to have
a new bridal chamber prepared before
the day of the nuptials and superbly
hung with tapestry. See Feith. Antiq.
Homer, ii. 14. 2. Apoll. Rhod. i.
775. Homer, Il. P. 36. and Potter,
l. c. — 4. Δόδεκα. The epithalamium
was sung by youths, or virgins, and
frequently by both. — Μέγα χρῆμα.
The great wonder of the Spartan virgins,
on account of their beauty. See Viger,
iii. § 13. 1. seqq. — 5. Τὰν ἀγαπατὰν.
The beloved daughter.

Μαστεύσας Ἐλέναν ὁ νεώτερος Ἀτρέος γιός.
 Ἀειδον δὲ ἄρα πᾶσαι ἐστὶν μέλος ἐγκροτέοισται
 Ποστὶ περιπλέκτοις, περὶ δὲ ἵαχε δῶμ' ὑμεναίῳ.
 Οὐτα δὴ πρώτη κατέδραθες, ἀ φίλε γαμβρέ;
 Ἡ ρά τις ἐστὶ λίαν βαρυγούνατος; η ρά φίλυππος; 10
 Ἡ ρά πολύν τιν' ἔπινες, δτ' εἰς εὐνὰν κατεβάλλει;
 Εῦδαι μὲν χρῆσοντα καθ' ὄραν αὐτὸν ἐχρῆν τυ,
 Παιδα δὲ ἐᾶν σὺν παισὶ φιλοστόργῳ παρὰ ματρὶ¹
 Παισῶν ἐσ βαθὺν ὅρθρον ἐπεὶ καὶ ἔνας, καὶ ἐσ ἀῶ,
 Κῆς ἔτος ἐξ ἔτεος, Μενέλαος, τεὰ νῦν ἀδε. 15
 Ὁλβιος γάμβρός, ἀγαθός τις ἐπέπταρεν ἐρχομένῳ τῷ
 Ἐσ Σπάρταν, δποι φίλοι ἀριστέες, ὡς ἀνύσαιο.
 Μοῦνος ἐν ἀμιθέοις Κρονίδαιν Δία πενθερὸν ἔξεῖς.
 Ως ἀνατέλλοιστα καλὸν διέφαινε πρόσωπον 20

7. Ἀειδον. Constr. Ἀειδον μέλος πᾶσαι εἰς ἐν: *They sang the hymeneal song all simultaneously.* — 8. Ποστὶ περιπλέκτοις. *With entwined feet;* the legs and feet of the dancers appearing so to the spectators. Comp. Homer, Il. I. 599. Kiesling, who understands the term as applying to the feet of the dancers singly, translates it, *mit verschlungenen Füßen*, “with implicated feet.” Polwhele renders it “many twinkling feet,” which expression he borrowed from Gray’s Progress of Poetry, and Gray himself from Homer, Odys. Θ. 265. Μαρμαρύδας δέρροντες. *He admired the twinkling of their feet.* Casaubon for ποστὶ would read χερσὶ, as in the Geneva MS. Horace, Od. i. 4. 6. “Jam Cytherea choros ducit Venus, imminentia Luna: Junctaeque Nymphae Gratiae decentes Alterno terram quatunt pede.” Comp. Homer, Hym. Apoll. 196. Ovid, Fast. vi. 329.

9. Γαμβρέ. Bridegroom. Comp. xv. 129, and Sappho, Fragm. p. 64. ed. Volger. — 10. Βαρυγούνατος. Comp. Callimachus, H. Del. 78.

11. Πολύν. I. e. οὐαν. Comp.

Eurip. Cycl. 566. “Οτ” is for ἡν. — 12. Εῦδαι μέν. Constr. Ἐχρῆ μέν το χρῆσοντα εῦδαι καθ’ ὄραν, εῦδαι αὐτόν: *It behoved you, desiring to sleep betimes, to sleep alone.* Comp. ii. 80. iv. 15. x. 19. Viger, iv. § 9. — 13. Παρὰ ματρὶ. Comp. vs. 1. — 14. Τι βαθὺν ὅρθρον. *Till grey dawn.* Aristoph. Vesp. 216. Άλλὰ νῦν ἡρόες βαθίς. Comp. Plato’s Crito, c. i. — Καὶ ἔρας, καὶ ἐς ἀῶ. *Both the day after to-morrow, and to-morrow.* So ἐς τ’ αὔριον, ἐς τ’ ἔγγρφω, Hesiod, Ι. 49. 408. — 15. Τεὰ νῦν ἀδε. *She is thy wife.* Ήτος ἐξ ἔρεος means from year to year successively, i. e. for ever. Comp. Griffiths on Aeschylus, P. V. 682.

16. ἀγαθός τις. *Some lucky person snatched to thee, &c.* Comp. vii. 96. Meineke conjectured ἀγαθόν τις. — 17. “Οτοι φίλοι, Whither come other nobles also. — Ως ἀνατέλλοιστα. *That thou mightest obtain her for thyself.* Comp. v. 144. Aristoph. Plut. 196. and Dawes, Misc. Crit. p. 206.

26. Ως ἀνατέλλοιστα. *As the venerable Moon, when she rises, is wont to show a beautiful face, and as Spring is*

Πότνια νὺξ, ἄτε λευκὸν ἔαρ, χειμῶνος ἀνέντος,
 Ωδε καὶ ἀ χρυσέα Ἐλένα διεφαίνετ' ἐν ἀμῖν.
 Πιείρα μεγάλα ἀτ' ἀνέδραμε κόσμος ἀρούρα,
 Ἡ κάπω κυπάρισσος, ἡ ἄρματι Θεσσαλὸς ἵππος, 30
 Ωδε καὶ ἀ ρόδόχρως Ἐλένα Λακεδαιμονίου κόσμος.
 Οὔτε τις ἐν ταλάρῳ πανίσδεται ἔργα τοιαῦτα,
 Οὔτ' ἐνὶ δαιδαλέῳ πυκινώτερον ἄτριον ίστῳ
 Κερκίδι συμπλέξασα μαχρῶν ἔταμ' ἐκ κελεόντων.
 Οὐ μὰν οὐ κιθάραν τὶς ἐπίσταται ὡδε κροτῆσαι, 35
 Αρτεμιν ἀείδοισα καὶ εύρύστερον Ἀθάναν,
 Ως Ἐλένα, τᾶς πάντες ἐπ' ὅμμασιν ἴμεροι ἔντι.

brilliant when Winter relaxes, &c. So *χείματος οἰχομένου* in Meleager, ii. 1. Comp. Horace, Od. i. 4. 1. The reading here given is from the Vatican MS. Almost all the other MSS. and early edd. have Ἀώς ἀντέλλοισα . . . πρόσων, Π. νὺξ ἄτε, λευκὸν ἔαρ, &c. See the notes of Kiessling and Dahl; and particularly an *Excursus* of twenty-three pages by the latter editor. With respect to νὺξ put for the *Moon*, see Burmann on Virgil, *Æn.* x. 162. and the commentators on Propert. iv. 4. 23. where “*Juna*” is put for “*nox*.”

29. Πιείρα μεγάλα ἄτε. Constr. “*Ἄτε κυπάρισσος μεγάλα ἀνέδραμε κόσμος πιείρα ἀρούρα, ἡ κάπω. ἡ ἄτε ἵππος Θεσσαλὸς ἐστὶ κόσμος ἄρματι, ὡδε, &c.*” As a tall cypress is wont to shoot up, an ornament to the fertile field, or the garden; or as the Thessalian horse is an ornament to the chariot, &c. See Kiessling’s note. *Ἀνατρέχειν* is a word proper to the growth of trees. Comp. Homer, Il. Σ. 56. Odyss. vi. 163. Pindar, Nem. viii. 68. A virgin is compared to a myrtle in Catullus, in the *Epithalamium* of Julia and Manlius, vs. 21.

“ *Floridis velut enitens
 Myrtus Asia ramulis,
 Quos Hamadryades Dea*

*Ludicum sibi roscido
 Nutriunt humore.*”

And again in the *Nuptials* of Peleus and Thetis, vs. 89. “ *Quales Eurotas progignunt flumina myrtos,*” &c. — 30. Θεσσαλὸς ἵππος. Comp. Sophocles, Elect. vs. 703. Solomon’s Song, i. 9.

32. Οὔτε τις ἐν ταλάρῳ. *No one* winds such fine work in her basket, i. e. no virgin winds and puts into her basket thread so finely drawn. *Τάλαρος* means a *work-basket*, used by the females of antiquity, to contain their *yarn* when wound into balls. Comp. Homer, Odyss. Δ. 131. *Πηνίειν* sometimes signifies to weave. — 33. Οὔτ' ἐνὶ δαιδαλέῳ. *And no virgin is wont to cut from the long beams a closer web, having woven it with a shuttle in the artificial loom.* Comp. xv. 35. — *Ἄτριον.* Doric for *Ἅτριον*, properly the *woof* laid out in the loom to receive (*κρόκη*) the *warp*. See Valckenaer on Euripides, Phœn. 1727. Hesychius: *Ἄτριον, ὄφος λεπτόν*: a fine tissue, as in this passage. Comp. Euripides, Ion. 1421.

35. *Κροτῆσαι.* Virgil, *Æn.* vi. 647. “ *pectine pulsat eburno.*” — 36. *Ἄρτεμιν ἀείδοισα.* Comp. Ovid, Fast. iii. 817. seqq. Tibull. ii. 1. 65. — 37. *Ἐπ' ὅμμασιν.* The eye was sacred to Cupid. There, according to Philostratus, he was supposed to lie in ambush. There

"Ω καλὰ, ω̄ χαρίσσα χόρα, τὺ μὲν οἰκέτις η̄δη·
 "Αμφες δ̄ ἐς δρόμου η̄ρι καὶ ἐς λειμώνια φύλλα
 'Ερψοῦμες, στεφάνως δρεψεύμεναι ἀδὺ πνέοντας, 40
 Πολλὰ τεοῦς, 'Ελένα, μεμναμέναι, ω̄ς γαλαθηναὶ
 "Αρνες γειναμέναις ὅιος μαστὸν ποθέοισαι.
 Πράτα τοι στέφανον λωτῷ χαμαὶ αὐξομένοιο
 Πλέξασαι, σκιερὰν καταθήσομεν ἐς πλατάνιστου·
 Πράτα δ̄, ἀργυρέας ἐξ ὅλπιδος ὑγρὸν ἄλειφαρ 45
 Λασδόμεναι, σταξεῦμες ὑπὸ σκιερὰν πλατάνιστου·
 Γράμματα δ̄ ἐν φλοιῷ γεγράψεται, ω̄ς παριάν τις
 'Αννείμη, Δωριστί· Σέβευ μ̄· 'Ελένας φυτὸν ἐμι·
 Χαίροις, ω̄ς νύμφα, χαίροις, εὐπένθερε γαμβρέ.
 Λατὼ μὲν δοίη, Λατὼ κουροτρόφος, υἱμιν 50
 Εὐτεκνίαν· Κύπρις δὲ, θεὰ Κύπρις, ίσον ἔρασθαι

is a beautiful epigram of Meleager, Anthol. vii. 6. where Cupid is said to lie hid in Zenophila's eye. Bergler on Alciphron, iii. 1. cites the following from Aristænetus i. 10.: *Καὶ τοῖς δυμασὶ χάριτες οὐ τρεῖς, καθ' Ἡσίδον, διλλὰ δεκάδων περιχορεύει δεκάς.* Comp. Musæus, Hero and Leander, vs. 65.—"Ιμεροι. Comp. Anacreon, li. 26. lxii. 2.

39. 'Εσ δρόμον. *To the course and the meadow flowers.* Hendiadys for to the stadium on the banks of the Eurotas.—40. 'Ερψοῦμες. Comp. i. 105. vii. 2.—41. Πολλὰ τεοῦς. Comp. xi. 25.

43. Στέφανον λωτῷ. According to Athenæus, the Alexandrians were particularly fond of garlands composed of the lotus-flower, which greatly resembles our great water-lily. The monuments of the Ægyptians are frequently observed to be decorated with sculpture in imitation of the leaves of the lotus. Comp. Paschal de Coronis, iii. 13. and Harles on Ovid, Trist. iv. 1. 31. "Be flowering lotus twined, that loves the ground, And with its wreath the plane-tree branches crown'd; While dropping on the shaded turf below, From

silver shells ambrosial unguents flow." Polwhele. For the dedication of trees, see Robinson, Ant. Gr. iii. 2.

47. Γράμματα δ̄ ἐν φλοιῷ. Virgil, Ecl. x. 52. "Certum est in sylvis, inter spelæa ferarum Malle pati, tene-
 risque meos incidere amores Arboribus; crescent illæ, crescentis, amores." Comp. Ovid, Heroid. Epist. v. 23, 24. Propert. i. 18. 22.—48. 'Αννείμη. Hesychius: ἀννέμειν, ἀναγυνώσκειν. Comp. Schol. on Pindar, Nem. ii. 68.

49. Χαίροις. Hephaestion Euchir. p. 12. Χαίροις, ω̄ς νύμφα, χαίρετω δ̄ δ̄ γαμβρός. Comp. Valckenaër on Euripides, Phœn. p. 159.

50. Κουροτρόφος. This was also an epithet of Ceres. See Robinson, Ant. Gr. iii. 1. iv. 11. Jacobs compares Virgil, Æn. viii. 71. "Nymphæ, Laurentes nymphæ, genus amnibus unde est."—51. Εὐτεκνίαν. According to Homer, Il. Γ. 175. Odyss. Δ. 12. seqq. and Coluthus, Helen had only a daughter, Hermione, by Menelaus. In the margin of the Medicean MS. is the following: Μενελάου καὶ 'Ελένης ἀναγράφονται παῖδες Σωσιφάνης, Νικό-

Ιων· Ζεὺς δὲ, Κρονίδας Ζεὺς, ἀφθιτον ὄλβον,
εὐπατριδῶν εἰς εὐπατρίδας πάλιν ἔνθη.
Ια κάρμιες ἐσ ὄρθρον, ἐπεί κα πρᾶτος ἀοιδὸς 56
ιᾶς κελαδήσῃ ἀνασχῶν εὔτριχα δειράν.
ὦ Τυμέναιε, γάριψ ἐπὶ τῷδε χαρείης.

Ἄιαλμος οἱ δὲ Θρόνιον, καὶ which was the second part of the
Μελίτην καὶ Ἐρμόνην.
ἥμεθα. Doric for νεόμεθα,
by Enallage, for νευσόμεθα,
i. e. The chorus of virgins
return early in the morning,
the "Carmen 'Εγερτικὸν,"

58. Τυλ, ὁ Τυμέναιε. Thus Ca-
tullus, in the Carmen Nuptiale, lxii. 5.
"Hymen, o Hymenæe ! Hymen, ades,
o Hymenæe ! "

ΚΗΡΙΟΚΛΕ'ΠΤΗΣ.

ΕΙΓΔΤΛΙΟΝ ιθ.

Τὸν κλέπταν ποτ' Ἔρωτα κακὰ κέντασε μέλισσα,
Κηρίον ἐκ σίμβλων συλεύμενον ἄκρα δὲ χειρῶν
Δάκτυλα πάνθ' ὑπένυξεν· ὁ δὲ ἄλγε, καὶ χέρ' ἐφύση,
Καὶ τὰν γᾶν ἐπάταξε, καὶ ἄλατο· τῷ δὲ Ἀφροδίτᾳ
Δεῖξεν τὰν ὄδύναν, καὶ μέμφετο, ὅττι γε τυτθὸν 5

ΚΗΡΙΟΚΛΕ'ΠΤΗΣ. THE THIEF OF THE HONEYCOMBS. This is an imitation of the fortieth Ode of Anacreon, which stands thus in Mehlhorn's edition:

Eis Ἔρωτα.

Ἐρως ποτ' ἐν ῥόδοισι
Κοιμωμένην μέλιτταν
Οὐκ εἶδεν, ἀλλ' ἐτρώθη
Τὸν δάκτυλον· παταχθεὶς
Τὰς χεῖρας ὠλόβλυξεν·
Δραμῶν δὲ καὶ πετασθεὶς
Πρὸς τὴν καλὴν Κυθήρην,
Ολωλα, μᾶτερ, εἶπεν,
Ολωλα κάποθνήσκω·
Οφίς μ' ἔτυψε μικρὸς
Πτερωτὸς, ὃν καλοῦσιν
Μέλιτταν ο γεωργοί.
Α δὲ εἶπεν εἰ τὸ κέντρον

Πονεῖ τὸ τὰς μελίττας,
Πόσον δοκεῖς πονοῦσιν,
Ἐρως, δσους σὺ βάλλεις;

1. Μέλισσα. This, as Vossius observes, is to be taken collectively. Hence *τραύματα*, vs. 6. — 2. ἄκρα δάκτυλα. “Extremos digitos,” his *fingers' ends*. So ἄκροις τοῖς ποσὶν ἐπιψάνειν τοῦ ὅδατος in Lucian's seventh Marine Dialogue. Comp. Anacreon, viii. 4. The same idiom is common in Latin. The neuter plural δάκτυλα is not very unusual. Ἡμέρα μὲν ἡλίσων ῥόδοειδέα δάκτυλα κούρης, Musaeus, vs. 114. See H. Stephens' Thesaurus Gr. pp. 3180. seqq. ed. Valpy. — 3. ἄλγε. *He was in pain.* — ἐφύση. Comp. ii. 155. Matth. Gr. Gr. § 49. obs. 2. — Καὶ ἄλικα. Comp. iv. 55.

ἐντὶ μέλισσα, καὶ ἄλικα τραύματα ποιεῖ !
 τηρ γελάσασα, Τὺ δὲ οὐκ Ἰσον ἐσσὶ μελίσσαις ;
 οὐθὸς μὲν ἐών, τὰ δὲ τραύματα ἄλικα ποιεῖς.

τυτθὸς μὲν ἐών. “Etiamsi” See Matth. Gr. Gr. § 566.
rvus sis.” This is the reading
 and Dahl. Former editions
 have: Χώ τυτθὸς μὲν ἔης,
 the imperfect is put for a
 See Kiessling’s note. Καὶ,

3. One of my earliest attempts at Latin
 Verse was the following version of this
 Idyl, for a School Exercise :

FAVORUM FUR.

Dum vafer ille puer Veneris redolentia mella
 Surripit, in digitos parvula fertur apis.
 Prædo dolet, sufflatque manus, et, percitus cæstro,
 Exsilit, et matri tristia verba refert :
 En ! digitos, inquit : pupugit me parvula quædam
 Bestiola ; at, mater, vulnera quanta facit !
 Nonne Cypris puero subridens tu quoque, dixit,
 Parvulus ? et, fili, vulnera quanta facis !

ΒΟΥΚΟΛΙ'ΣΚΟΣ.

ΕΙ'ΔΤ'ΛΛΙΟΝ κ'.

Εύνείκα μ' ἐγέλαξε θέλοντά μιν ἀδὺ φιλᾶσαι,
Καί μ' ἐπικερτομέοισα τάδ' ἔννεπεν· "Ερρ' ἀπ' ἐμεῖο·
Βωκόλος ὡν ἐθέλεις με κύσαι, τάλαν; οὐ μεμάθηκα
Ἄγροίκως φιλέειν, ἀλλ' ἀστυκὰ χείλεα θλίβειν.
Μὴ τύ γά μεν κύσσῃς τὸ καλὸν στόμα, μηδ' ἐν
ὄνείροις.

5

Οἴα βλέπεις, ὀπποῖα λαλεῖς, ὡς ἄγρια παίσδεις·
·Ως τρυφερὸν λαλέεις, ὡς κωτίλα ρήματα φράσδεις·
·Ως μαλακὸν τὸ γένειον ἔχεις, ὡς ἀδέα χαίταν.

ΒΟΥΚΟΛΙ'ΣΚΟΣ. THE NEATHERD.
This Idyl contains the indignant complaint of a neatherd, whose addresses had been repulsed with scorn by a city damsels. He calls on his friends, the shepherds, to bear witness to his beauty and accomplishments; and endeavours to show, by examples, that herdsmen have been found worthy to be loved even by Goddesses. The critics very unjustly deny this poem the title of *Pastoral*. Heinsius ascribes it to Moschus.

1. ἐγέλαξε. Comp. ii. 115. Matth. Gr. Gr. § 181. 1.—2. ἐρρε. *Begone!* Comp. Gregorius Cor. p. 587. Maittaire de Dial. p. 197.—4. θλίβειν. Comp. Longus, ii. 7. p. 174. ed. Boden. The Latins used "premere" in the same sense.

6. Οἴα βλέπεις. This is said in derision. Fawkes however gives it another turn: "How pleasing your look! and how gently you play! How soft is your voice! and what fine things you say!" Graefe reads the remainder of the verse thus: δικοῖα γελᾶς, ὡς ἄγρια παίσδεις.—7. λαλέεις. Kiesling conjectured λαλαγεῖς. He considers this verse, however, as spurious, especially as it is omitted in one MS.—8. Ως μαλακόν. This, as well as vs. 8., is said in irony. Virgil, Ecl. viii. 32. "Dum despicias omnes, Dumque tibi est odio mea fistula, dumque capellæ, Hirsutumque supercilium, promissaque barba."—'Αδέα χαίταν. A few adjectives ending in *vs*, such as *εὐθὺς*, *ἡδὺς*, *εὐρὺς*, have sometimes their accusative sing. in *έα*, in place of *ὑν*, and that even in

Χείλεά τοι νοσέοντι, χέρες δέ τοι ἔντι μέλαιναι·
 Καὶ κακὸν ἔξοσδεις. ἀπ' ἐμεῦ Φύγε, μή με μολύνῃς. 10
 Τοιάδε μυθίσδοισα, τρὶς εἰς ἔὸν ἔπτυσε χόλπου,
 Καί μ' ἀπὸ τᾶς κεφαλᾶς ποτὶ τῷ πόδε συνεχὲς εἶδεν
 Χείλεσι μυχθίσδοισα, καὶ ὅμιλοι λοξὰ βλέποισα·
 Καὶ πολὺ τῷ μορφῇ Θηλύνετο, καὶ τι σεσαρδὸς
 Καὶ σοθαρόν μ' ἐγέλαξεν. ἐμοὶ δ' ἄφαρ ἔζεσεν αἷμα, 15
 Καὶ χρόα φοινίχθην ὑπὸ τῶλγεος, ὡς ρόδου ἔρσα.
 Χ' ἀ μὲν ἔβα με λίποῖσα· φέρω δὲ ὑποκάρδιον ὄργανον,
 'Οττι με τὸν χαρίεντα κακὰ μωμήσαθ' ἔταιρα.

Ποιμένες, εἴπατέ μοι τὸ κρήγυον· οὐ καλὸς ἐμοὶ;
 Ἀρά τις ἔξαπίνας με θεὸς βροτὸν ἄλλον ἔτευξε; 20
 Καὶ γὰρ ἐμοὶ τὸ πάροιθεν ἐπάνθεεν ἀδύ τι κάλλος,
 Ως κισσὸς ποτὶ πρέμνον, ἐμὰν δὲ ἐπύκαζεν ὑπήναν.
 Χαῖται δέ, οἴα σέλιγα, περὶ κροτάφοισι κέχυντο.

the feminine. Comp. Homer, Il. 2. 291. Odyss. M. 369. Matth. Gr. Gr. § 119. 2. 4.

9. Νοσέοντι. For νοσοῦσι, are diseased. The change here noticed may be attributed to the constant use of the fistula, which rendered the lips thick and callous. Virgil, in allusion to this, has (Ecl. ii. 34.), “Nec te pœniteat calamo trivisse labellum.” — 10. Καὶ κακὸν ἔξοσδεις. Comp. Aristoph. Nub. 50.

11. Τρὶς εἰς ἔὸν. Spitting was a sign of the greatest contempt and detestation. Comp. vi. 39. Potter, Arch. Gr. ü. 17. ii. 18. and Griffiths on Æschylus, Prom. v. 1070. — 12. Καὶ μ' ἀπὸ τᾶς. Virgil, Æn. iv. 362. speaks thus of Dido: “Talia dicentem jamdudum aversa tuetur, Huc illuc volvens oculos, totumque pererrat Luminibus tacitis.” Comp. Aristoph. Plut. 650. — 13. Μυχθίσδοισα. Μυχθίζειν signifies to utter the sound *hump!* by breathing strongly through the nose, and pressing the lips closely together. It is used in

mocking, indignation, or contempt. — Λοξὰ βλέποισα. Eyeing me askance. — 14. Καὶ πολὺ τῷ μορφῇ. And she looked very proud of her shape. “She assumed many haughty airs on account of her beauty.” Donnegan. Comp. Bion, xv. 18. on which Heskin observes: “Θηλύνεσθαι mores illos affectatos, quos amor proprius et placendi studium in sœminis parit, feliciter exprimit.” — Τὶ σεσαρδός. Grinning somewhat sarcastically. Comp. vii. 19. Lucian, Philop. c. 26. — 15. Σοθαρόν. Haughtily. Comp. Lucian, Amor. ii. 40. and Charid. c. 8.

16. Καὶ χρόα φοινίχθην. Comp. Callimach. Lav. Pal. vs. 27. Apoll. Rhod. iii. 725.

17. Τὸ κρήγυον. The truth. — 20. Ἀρά τις ἔξαπίνας. He seems to allude to a passage in Homer, Odyss. N. 429. seqq. where Ulysses is suddenly transformed by Minerva into the figure of an old beggar. Comp. Propert. i. 12. 11. — 21. Καὶ γὰρ ἐμοί. Homer, Odyss. X. 318. Πρὸν σφωῖν ὑπὸ κροτάφοισιν ιούλοις Ἀνθῆσαι, πυκάσαι τε

Καὶ λευκὸν τὸ μέτωπον ἐπ' ὄφρύσι λάμπε μελαίναις.
 Ὁμιατά μοι γλαυκᾶς χαροπώτερα πολλὸν Ἀθάνας. 25
 Τὸ στόμα καὶ πακτᾶς γλυκερώτερον· ἐκ στομάτων δὲ
 Ἔρρεέ μοι Φωνὰ γλυκερωτέρα ἢ μελιχήρω.
 Ἀδὺ δέ μοι τὸ μέλισμα, καὶ τὴν σύριγγι μελίσδω,
 Κῆν αὐλῷ λαλέω, κῆν δώνακι, κῆν πλαγιαύλῳ.
 Καὶ πᾶσαι καλόν με κατ' ὕρεα Φαντὶ γυναικες, 30
 Καὶ πᾶσαι με φιλεῦνθ̄· ἀ δ' ἀστυχὰ οὐκ ἐφίλασεν,
 Ἀλλ', ὅτι βωκόλος ἐμμὶ, παρέδραμε· κοῦ ποτ' ἀκούει,
 Ως καλὸς Διόνυσος ἐν ἄγκεσι πόρτιν ἔλαυνεν.
 Οὐκ ἔγνω δ', ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βώτᾳ,
 Καὶ Φρυγίης ἐνόμευσεν ἐν ὕρεσιν· αὐτὸν Ἀδωνιγ 35
 Φυ δρυμοῖσι φίλασε, καὶ ἐν δρυμοῖσι ἔκλαυσεν.

γένυν εὐανθεῖ λάχνη. Virgil, AEn. viii. 160. “Tum mihi prima genas vestibat flore juventa.” Comp. xv. 85.

24. Καὶ λευκὸν. Valckenaer reads: Καὶ λευκὸν τὸ μέτωπον· ὑπ' ὄφρύσι λάμπε μελαίναις δύματά μοι. Longus, Past. iv. 13. p. 446. ed. Boden. ‘Ορχ̄ς, ὡς ὑακίνθῳ μὲν τὴν κόμην δμωίαν ἔχει; λάμπουσι δὲ ὑπὸ τῶν ὄφρύσιν οἱ ὄφθαλμοι, καθάπερ ἐν χρυσῇ σφενδόνῃ ψηφίς; καὶ τὸ μὲν πρόσωπον ἐρυθήματος μεστὸν, τὸ δὲ στόμα λευκῶν ὀδόντων, ὥσπερ ἐλέφαντος; Anacreon, xxviii. 10.

Γράφε δ' ἔξ δλης παρεῖης,
 'Τπὸ πορφύραισι χαίταις,
 'Ελεφάντινον μέτωπον
 Τὸ δὲ βλέμμα νῦν ἀληθῶς
 'Απὸ τοῦ πυρὸς ποίησον
 "Αμα γλαυκὸν, ὡς Ἀθήνης,
 "Αμα δ' ὑγρὸν, ὡς Κυθήρης.

— 25. Χαροπώτερα. More blue by far than, &c. Plutarch, Mar. c. 11. uses this word in describing the colour of the eyes of the Germans, and which he compares to the clear blue flower of the flax-plant. Comp. Tacit. Germ. c. 4.

26. Πακτᾶς γλυκερώτερον. Comp. xi. 40. Valckenaer thinks the reading should be πακτᾶς ἀπαλώτερον, and

compares Ovid, Met. xiii. 795. “Mollior et cycni plumis et late coacto.” See note on vs. 9. Graefe prefers τρυφερώτερον, or γλαγιαύλωτερον. Longus, Past. p. 16. ed. Schæf. Χείλη μὲν ῥόδων ἀπαλώτερα καὶ στόμα κηρίων γλυκύτερον. — Ἐκ στομάτων. Comp. Solomon's Song, iv. 11. For the pleonastic ἢ in the next verse, see note on Idyl xv. 37. and comp. Thuc. vii. 77.

29. Κῆν αὐλῷ λαλέω. See note on Idyl v. 78. Graefe finds fault with the successive syllables λω, λα, λε. — Πλαγιαύλῳ. On the transverse flute; an instrument somewhat similar to the German flute. It is called αὐλὸς πλαγίος by Longus, Past. i. 2. Comp. Bion, iii. 7. and Twining on Aristotle, Art. Poët. c. 1. — 30. Γυναικες. Γυνὴ properly signifies a female. Comp. Homer, Il. A. 348. — 33. Ως καλὸς Διόνυσον. Virgil, Ecl. x. 18. “Et formosus oves ad flumina pavit Adonis.” Comp. ii. 60. Longus, Past. iv. 13. — 34. ὅτι Κύπρις. Ovid, Trist. ii. 299. “In Venere Anchises, in Luna Latmius heros, In Cerere Iasion, qui referatur, erit.” Comp. Idyl iii. 46. — 35. Καὶ Φρυγίης. In Ida.

Ἐνδυμίων δὲ τίς ἦν ; οὐ βωκόλος ; ὅν γε Σελάνα
Βωκολέοντα φίλασεν ἀπ' Οὐλύμπῳ δὲ μολοῖσα
Λάτμιον ἀν νάπος ἦνθε, καὶ εἰς ἔνα παιδὶ κάθισδε.
Καὶ τὸν, Ρέα, κλαίεις τὸν βωκόλον. οὐχὶ δὲ καὶ τὸν, 40
Ω Κρονίδα, διὰ παιδα βοηνόμον ὄρνις ἐπλάγχθης ;
Εὐνείκα δὲ μόνα τὸν βωκόλον οὐκ ἐφίλασεν,
Α Κυβέλας κρέσσων, καὶ Κύπριδος, ἡ τε Σελάνας.
Μηκέτι μηδὲ σὺ, Κύπρι, τὸν ἀδέα μήτε κατ' ἄστυ,
Μήτ' ἐν ὄρει Φιλέοις, μώνη δὲ ἀγὰ νύκτα καθίσδοις. 45

37. Ἐνδυμίων. Ovid, A. Am. iii. 85.
“Latmius Endymion non est tibi,
Luna, rubori.” — 39. Κάθισδε. For
ἐκάθιζε.

40. Τὸν βωκόλον. Atys. See the
sixty-third Carmen of Catullus, de Aty,
and comp. Ovid, Fast. iv. 223. seqq. —
— 41. Παιδα. Ganymede. — ὄρνις.

Comp. Hemsterhuis on Lucian, tom. i.
p. 210. seq. Propert. ii. 30. 30.

44. Μηκέτι μηδὲ σύ. Ironically. —
Τὸν ἀδέα. Adonis, whose festival was
celebrated in the city. — 45. Μώνη δέ.
See Sappho's Fragment, beginning
Δέδυκε μέν ἡ Σελάνα.

ΗΡΑΚΛΙ'ΣΚΟΣ.

ΕΙΓΔΥΛΛΙΟΝ κδ.

‘Ηρακλέα δεκάμηνον ἔόντα ποχ’ ἀ Μιδεᾶτις
‘Αλχμήνα, καὶ νυκτὶ νεώτερον Ἰφικλῆα,
‘Αμφοτέρως λούσασα καὶ ἐμπλήσασα γάλακτος,
Χαλκείαν κατέθηκεν ἐς ἀσπίδα, τὰν Πτερελάου
‘Αμφιτρύων καλὸν ὅπλον ἀπεσκύλευσε πεσόντος. 5
‘Απτομένα δὲ γυνὰ κεφαλᾶς μυθήσατο παιῶν.

‘ΗΡΑΚΛΙ’ΣΚΟΣ. THE YOUNG HERCULES. The poet relates how Juno, urged by unrelenting anger, sent two huge serpents to the palace of Amphytrio, commissioned to destroy the infant Hercules; and how Hercules, then cradled in the shield of Pterelaus, and being only ten months old, strangled the monsters. Comp. Pindar's first Nemean Ode. Then follows the solemn prophecy of Tiresias concerning the hero's future life and glorious achievements: with an account of his masters and education. “ This Idyl has been attributed to Moschus; but it certainly contains imagery and sentiment which have not a feature of his genius, and far indeed surpass his powers. There is surely no reason for refusing it a place among the Idyls of our poet. In some parts Theocritus rises above his usual tenor, and soars to the heights of epic poetry. Philostratus the younger has drawn a fine picture of this story, where the artist had, probably, a view to the poem before us.” Pulwhele.

1. Μιδεᾶτις. Of Midea. Alcmena

was so called from Midea, an ancient city of Argolis, on the ruins of which Argos was built. Comp. Pausan. vi. 20. — 2. Ἰφικλῆα. Proper names in -κλος are often declined like those in -κλῆς, and again those in -κλῆς like those in -κλος. We read Ἰφικλῆς in Pausan. viii. 14. and Ἰφικλῆα in Hesiod, Scut. Herc. vs. 111. Comp. Matth. Gr. Gr. § 92. 1. Πατροκλῆος and Πατροκλῆα occur in Homer, Il. A. 601. P. 670. See Heyne on Virgil, AEn. vii. 585. *Iphiclus* was a twin-brother of Hercules, and *his junior by one night*. — 4. Ἐς ἀσπίδα. For this use of shields, consult Meursius on Callimachus, H. Jov. vs. 48. — Τὰν Πτερελάου. Virgil says nearly the same thing of the coat of mail, which was taken from Demoleus; AEn. v. 260. “ Loricam, quam Demoleo detraxerat ipse Victor apud rapidum Simoenta sub Ilio alto.” Concerning Pterelaus see Tzetzes on Lycophron, Cass. vs. 932. and Heyne on Apollodorus, ii. 4. 5. He is called Πτερέλας by Tzetzes. — 5. ἀπεσκύλευσε. The verb ἀποσκυλεύειν, like

Εῦδετ' ἐμὰ βρέφεα γλυκερὸν καὶ ἐγέρσιμον ὑπνον,
ὑδετ' ἐμὰ ψυχὰ, δύ ἀδελφεώ, εὔσοα τέκνα,
λβιοι εύνάζοισθε, καὶ ὅλβιοι ἀῶ ἵκοισθε.

¹⁰ Ως φαμένα δίνασε σάκος μέγα· τοὺς δὲ λαβόντας ὑπνος.
μος δὲ στρέφεται μεσογύκτιον ἐς δύσιν ἄρκτος
ρίωνα κατ' αὐτὸν, ὁ δὲ ἀμφαίνει μέγαν ὥμον·
ἴμος ἄρ' αἰνὰ πέλωρα δύω πολυμήχανος Ἡρη
νανέαις Φρίσσοντας ὑπὸ σπείραισι δράκοντας
ρτεν ἐπὶ πλατὺν οὐδὸν, ὅθι σταθμὰ κοῖλα θυράων 15
καὶ, ἀπειλήσασα φαγεῖν βρέφος Ἡρακλῆα.
ὸ δὲ ἔξειλυσθέντες ἐπὶ χθονὶ γαστέρας ἄμφω
μοβόρως ἐκύλιον· ἀπὸ ὀφθαλμῶν δὲ κακὸν πῦρ
ρχομένοις λάμπεσκε, βαρὺν δὲ ἔξεπτυον ίόν.
λλ' ὅτε δὴ παίδων λιχμώμενοι ἐγγύθεν ἥνθον, 20
κὶ τότ' ἄρ' ἔξεγροντο· (Διὸς νοέοντος ἀπαντα)

πρεῖσθαι, is construed with a genitive
the person and an accusative of the
ing.

1. Εῦδετ' ἐμὰ βρέφεα. Dahl refers
to Casaubon on Theophrastus, Char.
for an account of the lullaby songs
antiquity.

1. Ἄμος δέ. Anacreon, iii. 1.

Μεσογυκτίοις ποθ' ὅραις,
Στρέφεται δτ' Ἀρκτος ἥδη
Κατὰ χεῖρα τὴν Βοῶτου.

12. Ὁρίωνα κατ' αὐτόν. The Bear
ays has its head turned towards
on. Hence Homer, Odyss. E. 274.
κτον ἡ Ὁρίωνα δοκεῖει. — 13. Τάμος
. Then, therefore, Juno secretly
ls, &c, i. e. in consequence of the
hour. Such is the force of the
ticle ἄρα in this place. Comp. vs.
ii. 133. — 15. Σταθμὰ κοῖλα. The
ved door-posts. Comp. Longinus,
i. 2. Euripides, Orest. 1481. Iph.
ii. 49. For κοῖλα Jacobs refers to
shocles, ΟΕδ. T. 1261. — 16. Οἴκω.

Of the chamber. Comp. vs. 46. Homer,
Il. Z. 490. Odyss. A. 356.

17. Τὰ δὲ ἔξειλυσθέντες. They two
unfolding their volumes. Here we have
a plural participle with a dual pro-
noun. Comp. Matth. Gr. Gr. § 301.
Many early editions, prior to that of
Stephens, have ἔξειλυσθέντε, which
Brunck adopts with the approbation of
Valckenaër. Graefe prefers changing
τὰ into τοι. — 18. Ἀπ' ὀφθαλμῶν.
Virgil, Æn. ii. 210. “Ardentesque
oculos suffecti sanguine et igni, Sibila
lambebant linguis vibrantibus ora.” —
19. Ἐρχομένοις. “And as along the
marble floor they roll'd.” Polwhele.
So Reiske, “inter eundum.” Comp.
Apollonius Rhod. iv. 1541. Pearson
conjectured δερκομένοις.

20. Ἄλλ' ὅτε δὴ. But when now,
&c. These particles are much used in
narrative. They constantly occur in
Homer. — Λιχμώμενοι. Brandishing
their tongues. Comp. Hesiod, Th. 826.
— 21. Καὶ τότ' ἄρα. And then of

'Αλκυόνας φίλα τέκνα· φάος δ' ἀνὰ οῖκον ἔτύχη.
 *Ητοι δγ' εὐθὺς ἄϋσεν, ὅπως κακὰ Θηρῖ ἀνέγνω
 Κοίλω ὑπὲρ σάκεος, καὶ ἀναιδέας εἶδεν ὀδόντας,
 *Ιφικλέης· οὐλαν δὲ ποσὶν διελάχτισε χλαιῖνα, 25
 Φευγέμενος ὄρμαίνων· ὁ δ' ἐναντίος εἶχετο χερσὶν
 *Ηρακλέης, ἄμφω δὲ Βαρεῖ ἐνεδήσατο δεσμῷ,
 Δραξάμενος Φάρυγος, ὅθι Φάρμακα λυγρὰ τέτυκται
 Οὐλομένοις ὄφίεσσι, τὰ καὶ θεοὶ ἔχθαιροντι.
 Τὼ δ' αὗτε σπείραισιν ἐλισσέσθην περὶ παῖδα 30
 *Οψίγονον, γαλαθηνὸν, ὑπὸ τροφῷ αἰὲν ἄδακρυν·
 *Αψ δὲ πάλιν διέλυσον, ἐπεὶ μογέοιεν ἀκάνθας,
 Δεσμῷ ἀναγκαίω πειρώμενοι ἔχλυσιν εύρην.
 *Αλκυόνα δ' ἐσάκουσε βοᾶς, καὶ ἐπέγρετο πράτα.
 *Ανσταθή· Αμφιτρύων· ἐμὲ γὰρ δέος ἵσχει ὀχυρόν· 35

course they awoke, &c. "Apa, in consequence of the omniscience of Jupiter. Comp. vs. 13.—22. Φάος δ' ἀνά. Warton supposes this light to have proceeded from the fiery eyes of the serpents. He prefers, however, the idea of a supernatural illumination. "The young Hercules cradled in Amphitryo's shield, is a finely imagined painting. We are at once struck with the propriety and novelty of the association. The description of the serpents, not even Pindar has exceeded: but there is something so extremely awful in the supernatural illumination of the chamber, at the hour of midnight, that we are ready to believe light, under certain circumstances, to be equally the source of the sublime with darkness." Polwhele.

23. *Ητοι δγ' εὐθύς. Then Iphiclus immediately, &c. Comp. Homer, Il. A. 68. 101. 140.—"Οπως. The same as ὡς here: when, as soon as. Comp. Viger, vii. § 10. 8. seqq.—24. *Αναιδέας. Kiesling renders ἀναιδῆς here *unersättlich*, "insatiable;" the Latin translators "improbus."—25. *Ιφι-

κλέης. Like *Ηρακλέης and *Ηρακλῆς. Comp. vs. 2. Matth. Gr. Gr. § 92.—Οὐλαν δὲ ποσὶν. Kicked off the shaggy coverlet with his feet.—26. *Ο δ' ἐντριῶς. But Hercules resisting clung to them (i.e. seized them) with his hands.

30. Περὶ παῖδα ὄψιγονον. Around the slow-born child. The birth of Hercules was delayed beyond the usual time, through the resentment of Juno. See Ovid, Met. ix. 273. seqq. and the commentators thereon. Thus Virgil, speaking of the serpents that devoured the sons of Laocoön, Aen. ii. 213. "Parva duorum Corpora natorum serpens amplexus uterque Implicat."

32. *Αψ δὲ πάλιν. They loosed their spires again, when they had been wearied as to the spines of their backs. The first of these particles is redundant, and is always so when used with πάλιν, or with verbs compounded with ἀνά. Comp. Homer, Il. A. 59. Σ. 280. *Ακάνθας is governed by κατὰ understood. Comp. Apollonius Rhod. iv. 150.

35. *Ανσταθή. For ἀνάστηθι: arise.

Ἄνστα, μηδὲ πόδεσσι τεοῖς ὑπὸ σάνδαλα θείης.
 Οὐκ ἀτεῖς, παίδων δὲ νεώτερος ὅσσον ἀύτεῖ;
 Ἡ οὐ νοέεις, ὅτι νυκτὸς ἀωρί που οἶδε τε τοῖχοι
 Πάντες ἀριφραδέες, καθαρᾶς ἄτερ ηριγενείας;
 Ἐστι τί μοι κατὰ δῶμα νεώτερον ἔστι, φίλ' ἀνδρῶν. 40
 Ὡς φάθ', οὐδὲ ἐξ εὐνᾶς ἀλόχῳ κατέβαινε πιθήσας.
 Δαιδάλεον δὲ ὥρμησε μετὰ ξίφος, οὐδὲ οἱ ὑπερθε
 Κλιντῆρος κεδρίνω περὶ πασσάλῳ αἰὲν ἄωρτο.
 Ήτοι δγ' ὠριγνᾶτο νεοκλώστω τελαμῶνος, 45
 Κουφίζων ἐτέρᾳ κολεὸν, μέγα λάτινον ἔργον.
 Ἀμφιλαφῆς δὲ ἄρα παστὰς ἐνεπλήσθη πάλιν ὄρφυης.
 Δμῶας δὴ τότ' ἀύτεν ὑπνον βαρὺν ἐκφυσῶντας.
 Οἴσετε πῦρ ὅτι θᾶσσον ἀπ' ἐσχαρεῶνος ἐλόντες,
 Δμῶες ἐμοὶ, στιβαροὺς δὲ θυρᾶν ἀνακόψατ' ὀχῆας.
 Ἀνστατε, δμῶες ταλασίφρονες. αὐτὸς ἀύτεῖ. 50

In the next verse ἄνστα is also for ἀνστηθι. See Matth. Gr. Gr. § 210. 5.—36. Μηδὲ πόδεσσι. Comp. Huschke and Wunderlich on Tibullus, i. 3. 91. — 37. Παίδων δὲ νεώτερος. Comp. vs. 2.—38. Ἡ οὐ νοέεις. The particles η οὐ form but one syllable here. Comp. Euripides, Orest. 592. and Spitzner de Versu Gr. H. p. 181. — “Οτι νυκτὸς ἀωρί. Comp. xi. 40. Warton thinks this is imitated from Homer, Odyss. T. 37. where Telemachus and Ulysses are surveying by night the armory of the royal palace. Comp. Sophocles, Trach. 880. — 40. Ἐστι τί μοι. Believe me, there is something strange in the house. — Φίλ' ἀνδρῶν. Comp. xv. 75. and Schæfer on Bos, Ellips. p. 189.

42. “Ο δὲ οἱ ὑπερθε. Which according to custom was always suspended from a peg, &c. Comp. Ernesti on Homer, Il. Π. 288. D'Orville, Vann. Crit. p. 334. Brunck on Apollonius Rhod. i. 526. iii. 845. iv. 582. and Matth. Gr. Gr. § 16. 1. For the particle δα, i. e.

ἄρα, see Idyl xviii. 1. — 43. Κεδρίνω. Comp. Homer, Odyss. i. 440. Bion, Idyl i. 74. — ἄωρτο. Comp. Homer, Il. Γ. 272. Matth. Gr. Gr. § 185. Hermann, Emend. Gr. Gr. p. 265.

44. Ήτοι δγε. Comp. vs. 23. — 46. Ἀμφιλαφῆς δὲ ἄρα. And then again, &c.

47. Δὴ τότε. Then immediately. See Hoogeveen. Kiessling renders them “igitur.” — “Τπνον βαρὺν ἐκφυσῶντας. Thus Virgil; speaking of Rhamnes, Æn. ix. 328. “ Toto proflabat pectore somnum.”

49. ἀνακόψατε. Strike back, draw back. — 50. Ἀνστατε. Comp. vs. 35. After this verse is read in some MSS. “Η δα γυνὴ Φοίνισσα μύλαις ἐπὶ κοῖτον ἔχοισιν, which Valckenaër thinks should stand between vss. 49. and 50. thus: “Η δα γυνὴ Φοίνισσα μύλαις ἐπὶ κοῖτον ἔχοισα, Ἀνστατε, &c. According to Gaisford, the same verse is found in the Medicean MS. with the reading ἔχουσα.

Οι δ' αἰψα προγένοντο λύχνοις ἀμα δαιομένοισι;
 Δμῶες· ἐνεπλήσθη δὲ δόμος, σπεύδοντος ἔχαστω.
 Ἡτοι ἄρ' ὡς εἶδοντ' ἐπιτίθιον Ἡρακλῆα
 Θῆρε δύω χείρεσσιν ἀπρίξ ἀπαλαῖσιν ἔχοντα,
 Συμπλήγδην ιάχησαν· ὁ δὲ ἐς πατέρ' Ἀμφιτρύων 55
 Ἐρπετὰ δεικανάσκεν, ἐπάλλετο δὲ ὑψόθι χαίρων
 Κωροσύνα, γελάσας δὲ πάρος κατέθηκε ποδοῖς
 Πατρὸς ἐοῦ θανάτῳ κεκαρωμένα δεινὰ πέλωρα.
 Ἀλκμήνα μὲν ἔπειτα ποτὶ σφέτερον λάβε κόλπου
 Ξηρὸν ὑπαὶ δείοντος ἀκράχολον Ἰφικλῆα. 60
 Ἀμφιτρύων δὲ τὸν ἄλλον ὑπ' ἀμνείαν θέτο χλαιῖναν
 Παῖδα· πάλιν δὲ ἐς λέκτρον οὐδὲν ἐμνάσατο κοίτω.
 Ὁρυχες τρίτον ἄρτι τὸν ἔσχατον ὄρθρον ἔειδον·
 Τειρεσίαν τόκα μάντιν, ἀλαθέα πάντα λέγοντα,
 Ἀλκμήνα καλέσασα, χρέος κατέλεξε νεοχμὸν, 65
 Καί νιν ὑποκρίνεσθαι, ὥπως τελέεσθαι ἔμελλεν,
 Ἡγώγει. Μηδέ, εἴτι θεοὶ νοέοντι πονηρὸν,

51. *Oi δ' alpsi.* Comp. Homer, Il. Σ. 525.

53. *Ἡτοι ἄρ' ὡς.* *Then, therefore, when they saw, &c.* Comp. vs. 23. 44.

— *Εἶδοντο.* For *εἶδον*, as in Homer, Il. Δ. 374. Comp. Matth. Gr. Gr. § 231. 1.—54. *Ἀπρίξ.* Comp. xv. 68.

— 56. *Δεικανάσκεν.* So *ναιετάσκον* in Homer, Il. B. 539. For this form see Matth. Gr. Gr. § 199. and comp. Apollonius Rhod. ii. 142. 997. — *Ἐπάλλετο.* *He leaped high for joy.* In this case it is Ionic and Doric for *ἐφήλετο*, imperfect of *ἐφάλλομαι*. Some translate it, *he was agitated with joy*, making it the imperfect of *πάλλομαι*. See the Lexicon Doricum of Portus.—

57. *Γελάσας δὲ πάρος.* Warton, after admiring the sublimity of the poet, adds: “ We have been terrified at the marvellous achievements of the infant Hercu'les. But here our sensations

become mixed. While he throws the serpents at his father's feet, we have still a shade of terror on our minds; but his engaging manner, so natural to his age, recalls our preconceptions of the child, and tempers our fear with the feelings of affection.”

59. *Ποτὶ σφέτερον.* *The other she took to her breast, the fretful Iphiclus, withered through terror, i. e. pale, the blood having left his cheeks.* Homer, Il. K. 376. has *χλωρὸς ὑπαὶ δείον*, which means the same thing. See Kuster on Aristophanes, Thesm. 853. Thus Virgil, Æn. vii. 518. “ *Et trepidæ matres pressere ad pectora natos.*” — 61. *Τὸν ἄλλον.* Comp. vii. 36.

63. *Ὁρυχες τρίτον ἄρτι.* *The cocks now for the third time chanted (i. e. proclaimed) the last of twilight.* — 65. *Χρέος νεοχμόν.* *The strange affair.*

67. *Μηδέ, εἴτι θεοί.* Comp. Homer,

Αἰδόμενος ἐμὲ κρύπτε· καὶ ὡς οὐκ ἔστιν ἀλύξαι
 Ἀνθρώποις ὅ τι Μοῖρα κατὰ κλωστῆρος ἐπείγει,
 Μάντι Εὐηρείδα, μάλα σε φρονέοντα διδάσκω. 70

Τὰς ἔλεγεν βασίλεια· ὁ δὲ ἀνταμείβετο τοίως·
 Θάρσει, ἀριστοτόχεια γύναι, Περσήιον αἷμα.
 Ναὶ γὰρ ἐμὸν γλυκὺ φέγγος ἀποιχόμενον πάλαι ὅσσων,
 Πολλαὶ Ἀχαιιάδων μαλακὸν περὶ γούνατι νῆμα
 Χειρὶ καταστρέψουτι, ἀκρέσπερον ἀείδοισαι 75

Ἀλκμήναν ὄνομαστί· σέβας δὲ ἔσῃ Ἀργείασι.

II. A. 85.—68. Καὶ ὡς οὐκ. Constr. Καὶ διδάσκω σε, μάντι Εὐηρείδα, μάλα φρονέοντα, ὡς οὐκ ἔστιν, &c. *And I teach thee, o prophet, son of Everes, though thou art very wise, that it is not permitted men to avoid whatever Fate hastens on her spindle.* Orph. Argon. 107. Ἀλλ' οὐκ ἔσθ' ὑπαλύξαι, & δὴ πεπρωμένα κεῖται. Meineke reads καὶ ὡς οὐκ, *not even thus indeed*, i. e. εἰ καὶ τις κρύπτοι. — 69. Κλωστῆρος. Virgil, Georg. iv. 349. “devolvunt pensa fusis.” Comp. Aristophanes, Ran. 1345. Apollonius Rhod. iii. 255. — 70. Μάντι Εὐηρείδα. The final of μάντι is to be elided. Comp. xv. 149. Th. Briggs would read, Ὡ Εὐηρείδα; Meineke, Εὐηρηίδα. See Hermann, Elem. D. M. p. 55. and Damm, Lex. Homer. v. Τειρεσίας.

72. Θάρσει. After this verse the following words are inserted in the Vatican MS. Θάρσει μελλόντων δὲ τὸ λωτὸν ἐν φρεσί. Valckenaer completes the Hexameter by adding βάλλε. Dahl and Kiesling consider this, as well as the line cited under vs. 50., a spurious interpolation.

73. Ναὶ γὰρ ἐμόν. Polyphemus also swears by his eye, Idyl xi. 53. The blindness of Tiresias was inflicted as a punishment. Comp. Callimachus, H. Lav. Pal. 91. Propert. iv. 9. 57. Ovid, Met. iii. 323.—75. ἀείδοισαι. Monsieur Guys, *Voyage Littéraire de la Grèce*, speaking of the modern Greek

women, observes: “They love fables and romances: the matrons are fond of relating, and the young women plume themselves on their adroitness in repeating, those they have learned, or can compose from such incidents as happen within their knowledge. Those stories are told, and ditties chanted, during the occupation of spinning or embroidery. The latter, indeed, is the chief employment of the Greek women. Those who follow it for a maintenance are employed in it from morning till night.” “The prophecy of old Tiresias,” says Polwhele in a note on this passage, “has been fulfilled in its most literal application.” In the same note he remarks: “Of all the heathen writers of antiquity, who have assumed the style and manner of the prophet, the poet Seneca is the most happy in his oracles. The following prediction is clear and beautiful: it is free from all oracular ambiguity:

‘ Venient annis sæcula seris,
 Quibus Oceanus vincula rerum
 Laxet, et ingens pateat tellus,
 Tethysque novos detegat orbes;
 Nec sit terris ultima Thule.’

Medea, ii. 375.

No one will hesitate in the application of these lines to the discovery of America. Yet they were written nearly fifteen hundred years before that event took place.”

Τοῖος ἀνὴρ ὅδε μέλλει ἐσ οὐρανὸν ἀστρα φέροντα
 Ἀμβαινειν τεὸς υἱὸς, ἀπὸ στέρνων πλατὺς ἥρως,
 Οὐ καὶ θηρία πάντα καὶ ἀνέρες ἥσσονες ἄλλοι.
 Δώδεκά οἱ τελέσαντι πεπρωμένον ἐν Διὸς οἰκῇ 80
 Μόχθως· θνατὰ δὲ πάντα πυρὰ Τραχίνιος ἔξει.
 Γαμβρὸς δὲ ἀθανάτων κεκλήσεται, οἱ τάδε ἐπῶρσαν
 Κυάδαλα φωλεύοντα βρέφος διαδηλήσασθαι.
 Ἐσται δὴ τοῦτο ἄμαρ, ὅπανίκα νεῖρὸν ἐν εὐνᾷ 85
 Καρχαρόδων σίνεσθαι ἴδων λύκος οὐκ ἐθελήσει.
 Αλλὰ, γύναι, πῦρ μέν τοι ὑπὸ σποδῷ εὔτυκον ἔστω,
 Κάγκανα δὲ ἀσπαλάθω ξύλον ἔτοιμάσατ', η παλιούρω,
 Ἡ βάτω, η ἀνέμῳ δεδονημένον αὔον ἄχερδον·

77. *Toīos.* “Talis,” “tantus.” Hesychius interprets it *οὐρῶς ἀγαθός*. See Erneati on Callimachus, H. Del. vs. 27. and comp. Xenophon, Mem. ii. 1.—’Εσ οὐρανόν. Virgil, Ecl. v. 56. “Candidus insuetum miratur limen Olympi, Sub pedibusque videt nubes et sidera Daphnis.”—78. Απὸ στέρνων. *A hero broad in his breast, a broad-breasted hero.* Comp. Homer, Il. B. 479.—79. Οὐ καὶ. *By whom shall be worsted, &c.* “Shall many men and many monsters slay.” Fawkes.

80. Δώδεκά οἱ τελέσαντι. Constr. Πεπρωμένον δοτὶ οἱ τελέσαντι δώδεκα μόχθους, οἰκεῖν ἐν οἴκῳ Διός. Theocritus supplies this ellipsis elsewhere. Comp. Matth. Gr. Gr. § 380. obs. 5. Seneca, Herc. Et. 1977.—81. Θνατὰ δὲ πάντα. And all his mortal part the Trachinian pyre shall take away, i. e. the pyre on Οἴτη, a mountain of Thessaly. It is called *Trachinian* from Trachin, a city of Thessaly built by Hercules. Comp. Spanheim on Callimachus, II. Dian. vs. 159. and Hempterhuis on Lucian, tom. i. p. 112.

84. Οπανίκα. Virgil, Ecl. v. 60. “Nec lupus insidias pecori,” &c. Ecl. iv. 22. “Nec magnos metuent armata leones.” Comp. Hesiod, “Ἐργ.

90. seqq. Warton thinks both poets must have borrowed from Isaiah, xi. 6. “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid.” Comp. lxv. 25.—85. Καρχαρόδων. *Sharp-toothed.* Homer and Hesiod use the form *καρχαρόδοντος*. Comp. Il. K. 360. N. 199. Theogn. vs. 180.

86. Εὔτυκον. *Ready prepared.* This rare form of *εὔτυκτος* occurs also in Æschylus, Suppl. 952.—87. Κάγκανα. *Dried.* Comp. Homer, Il. Φ. 364.—Ασπαλάθω. *The Rose of Jerusalem.* Comp. iv. 57.—Παλιούρω. A sort of thorn-tree, the “Rhamnus Paliurus” of Linnaeus. It may be the plant which is cultivated in gardens under the name of *Christ’s thorn*. Of this is supposed to have been made our Saviour’s crown, when he was led to crucifixion. Comp. Theophrast. H. Pl. iv. 3. Diosc. i. 121. Spreng. i. 83. 162.—88. Βάτω. The “Rubus fruticosus” of Linnaeus; the *bramble*, or *blackberry bush*. Comp. i. 132.—Αχερδον. The *ἄχερδος* is thus explained in the *Etym. Mag.* p. 181. 3. *Αχερδος*, η ἀγρία ἄπιος ἄχερδος τις οὐσα, η δυσχερῆς ταῖς χερσὶ λαβέσθαι· καὶ πλεονασμοῦ τοῦ δ, ἄχερδος, ὡς δεῖν,

Καὶς δὲ τώδ' ἀγρίαισι ἐπὶ σχίζαισι δράκοντες
Νυκτὶ μέσα, ὅκα παῖδα κανῆν τεὸν ἥθελον αὐτοῖ. 90
Ἡρὶ δὲ συλλέξασα κόνιν πυρὸς ἀμφιπόλων τις
Ῥιψάτω εὖ μάλα πᾶσαν ὑπὲρ ποταμοῦ φέροισα,
Ῥωγάδας ἐς πέτρας, ὑπερούριον ἀψὲ δὲ νέεσθαι
Ἄστρεπτος καθαρῷ δὲ πυρώσατε δῶμα θεέω
Πρᾶτον ἔπειτα δὲ λεσσοι μεμιγμένον, ὡς νενόμισται, 95
Θαλλῷ ἐπιρράινειν ἐστεμμένον ἀβλαβῆς ὕδωρ.
Ζηνὶ δὲ ἐπιρρέξαι καθυπερτέρῳ ἄρσενα χοῖρον,
Δυσμενέων αἰεὶ καθυπέρτεροι ὡς τελέθοιτε.

Φᾶ, καὶ ἐρωήσας ἐλεφάντινον ψῆχετο δίφρον
Τειρεσίας, πολλοῖσι βαρύς περ ἐών ἐνιαυτοῖς. 100
Ἡρακλέης δὲ ὑπὸ ματρὶ, νέον φυτὸν ὡς ἐν ἀλωῆ,

δεῖδω. It occurs in Homer, *Odyss.* Ι. 10. where it is generally explained as a thorn; black-thorn: so in Sophocles *Œd.* Col. 1596. where some translate it a wild pear-tree. Comp. Spreng. i. 25. and Sotion on Cassianus Bassus, *Gepon.* viii. 37.

91. Ἡρὶ. Comp. xviii. 39.—92. Εὖ μάλα. *Very carefully.* See Schæfer on Bos, Ellips. p. 223. The most powerful of all incantations was, they supposed, to throw the ashes of the sacrifice backward into the water. Thus Virgil, *Ecl.* viii. 101. “Fer cineres, Amarylli, foras; rivoque fluenti Transque caput jace: ne respexeris.”—93. *Τπερούριον.* Reiske interprets this “ultra terminos ditionis tuæ;” Valckenaër, “ad flabra venti secundi;” Kiessling “in ventum secundum.” The last named editor thinks vss. 92, 93. may be thus constructed: ‘Ριψάτω ὑπὲρ ποταμοῦ, φέρουσα ἐς ρωγάδας πέτρας, i. e. over the river that they might be carried away by the wind. In place of *ὑπερούριον*, however, he ingeniously conjectured *ὑπὲρ ἄμμον*, which corresponds with the “trans caput” of Virgil.—94. *Ἄστρεπτος.* The in-

junction *not to look back*, was usual in such cases. See the commentators on Virgil, l. c. and *Georg.* iv. 487.—Καθαρῷ θεέω. Tibullus, i. 5. 11. “Ipse ter circum lustravi sulfure puro.” On which see Bronkhius. Comp. Silius Ital. iii. 181.—Πυρώσατε. Thus Virgil, *Æn.* i. 704. “flammis adolere Penates.”

96. *Ἐστεμμένον.* Put thick upon it. “*Ἐστεμμένον* ὕδωρ θαλλῷ, says Hermann, exquisite dictum puto de aqua ubique adhærente foliis rami: nam στέφειν proprie est nostrum *stopfen*, (“to constipate,” “fill;”) inde fere est ac “congerere,” ut *Æsch.* *Sept. c. Th. 50.*” Comp. Homer, A. 471. Θ. 232.—97. *Ἐπιρρέξαι.* Supply *τερπά*. The verbs *δράν* and *ποιεῖν* are used in the same manner. So also “*facere*” in Latin, as in Virgil, *Ecl.* iii. 77. Homer supplies the ellipsis, A. 147.

99. *Ἐρωήσας.* Having withdrawn his ivory car. *Ἐρωέν* is used actively also in *Idyl* xiii. 74. and in Homer, Il. N. 57.

101. *Νέον φυτὸν* δs. A simple and beautiful comparison, much used by the ancient poets. Theocritus *seemla*

Ἐτρέφετ', Ἀργείω κεκλημένος Ἀμφιτρύανος.
 Γράμματα μὲν τὸν παιδα γέρων Λίνος ἐξεδίδαξε,
 Τιὸς Ἀπόλλωνος, μελεδωνεὺς ἄγρυπνος ἥρως·
 Τόξον δ' ἐντανύσαι καὶ ἐπίσκοπον εἶναι οἴστων, 105
 Εὔρυτος, ἐκ πατέρων μεγάλαις ἀφνειὸς ἀρούραις.
 Αὐτὰρ ἀοιδὸν ἔθηκε καὶ ἄμφω χεῖρας ἐπλασσεν
 Πυξίνῃ ἐν Φόρμιγγι Φιλαμμονίδας Εὔμολπος.
 Οσσα δ' ἀπὸ σκελέων ἐδροστρόφοι Ἀργόθεν ἄνδρες
 Ἀλλάλως σφάλλοντι παλαίσμασιν, ὅσσα τε πύκται
 Δεινοὶ ἐν ἴμάντεσσιν, ἢ τ' εἰς γαῖαν προπεσόντες 111
 Πυγμάχοι ἐξεύροντο παλαίσματα σύμφορα τέχνα,
 Πάντ' ἔμαθ' Ἐρμείαο διδασκόμενος παρὰ παιδὶ¹
 Ἀρπαλύκῳ Φανοτῆϊ· τὸν οὐδὲ ἀν τηλόθι λεύσσων
 Θαρσαλέως τις ἔμεινεν ἀεθλεύοντ' ἐν ἀγῶνι. 115

to have borrowed it from Homer, Il. Σ. 56. where Thetis says of her son Achilles: 'Ο δ' ἀνέδραμεν ἔρνετ Ισος, Τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὡς γουνῷ ἀλαῆς. "Like some fair plant, beneath my careful hand, He grew, he flourished, and he graced the land." Pope. Comp. Idyl xviii. 29. Homer, Odyss. Θ. 175. Euripides, Hec. 20.—'Αλωῆ. Comp. i. 46. — 102. Ἀμφιτρύανος. Supply *νῖος*.

103. Λίνος. Linus the younger. See Vossius on Virgil, Ecl. iv. 56. According to others Linus was his instructor in music. Comp. Apollodorus, ii. 4. 9. Pausan. ix. 29. Diodor. Sic. iii. 66.—105. Τόξον δέ. Supply ἐξεδίδαξε from vs. 103.—'Ἐπίσκοπον. An unerring shooter of arrows. Himerius, Ecl. xiv. 3. Καὶ τοξότης ἐπίσκοπος, δοτις οὐδε καίρια βάλλειν τοξεύματα. Heinsius conjectured ἐπὶ σκοπὸν εἶναι διστόν.—106. Εὔρυτος. Comp. Homer, Odyss. Θ. 224. seqq. xxi. 32. and Eustathius on Il. B. 730.

107. Χεῖρας ἐπλασσεν. "And shaped his hands the box-tree lyre along."

Polwhele.—108. Φιλαμμονίδας. Eumolpus is here said to be the son of Philammon, who was the son of Phœbus and Chione. Comp. Ovid, Met. xi. 317. According to others, the Eumolpus who instructed Hercules, was the son of Musæus, and disciple of Orpheus. See Gierig on Ovid, Met. xi. 93.

109. Οσσα δ' ἀπό. Constr. ἔμαθε πάντα δσα ἄνδρες Ἀργόθεν ἐδροστρόφοι, &c. He learned all the devices by which, &c. They are called ἐδροστρόφοι, because in moving their legs to trip up their adversary, they also turned their haunches. Theophrastus, Char. 27. Παλαίων δ' ἐν τῷ βαλανείῳ πυκνὰ τὴν ἔδραν στρέφειν. — 111. ἴμάντεσσιν. For ιμάσι. The cestus is described in Virgil, Aen. v. 401. seqq.

114. Φανοτῆϊ. Strabo: Πανοπεὺς, δ νῦν Φανοτεὺς, δμορος τοῖς περὶ Λεβαδίαν τόποις. Comp. Homer, Il. B. 520. P. 307. Odyss. Λ. 580. Ovid, Met. iii. 19. and Heyne on Apollodorus, ii. 4. 9.—Τὸν οὐδὲ ἄν. Thus Virgil says

Τοῖον ἐπισκύνιον βλοσυρῷ ἐπέκειτο προσώπῳ.
 "Ιππους δὲ ἐξελάσασθαι ὑφ' ἄρματι, καὶ περὶ οὐσιῶν
 'Ασφαλέως κάμπτοντα, τροχῷ σύριγγα φυλάξαι
 'Αμφιτρύων δὲ παῖδα φίλα φρονέων ἐδίδασκεν
 Αὐτὸς, ἐπεὶ μάλα πολλὰ θωῶν ἐξήρατ' αγώνων 120
 "Αργει ἐν ἵπποβότῳ κειμήλια· καὶ οἱ ἀγεῖς
 Δίφροι, ἐφ' ᾧν ἐπέβαινε, χρόνῳ διέλυσαν οἰμάντας.
 Δούρατι δὲ προβολαίῳ, ὑπὸ ἀσπίδι οὐτον ἔχοντα,
 'Ανδρὸς ὄρέξασθαι, ξιφέων τὸ ἀνέχεσθαι ἀμυχμὸν,
 Κοσμῆσαι τε Φάλαγγα, λόχον τὸ ἀναμετρήσασθαι 125
 Δισμενέων ἐπιόντα, καὶ ἵππήσσι κελεῦσαι,
 Κάστωρ ἵππαλιδας ἔδαεν, φυγὰς Ἀργεος ἐνθῶν,
 'Οππόκα κλᾶρον ἀπαντα καὶ οἰνόπεδον μέγα Τυδεὺς
 Ναῖε, παρ' Ἀδρῆστοιο λαβὼν ἵππήλατον Ἀργος.

of Dares, *Æn.* v. 378. "Nec quisquam ex agmine tanto Audet adire virum, manibusque inducere cestus."

118. *Τροχῷ σύριγγα.* *To protect the socket of the wheel,* i. e. to prevent that part of the wheel in which the axle-tree turns, from striking against the goal. "At the sharp turn with rapid wheels to roll, Nor break the grazing axle on the goal." *Fawkes.* Nestor in Homer, Il. Ψ. 338. seqq. very particularly cautions his son against an accident of this kind. Comp. Horace, Od. i. 1. 5. In ancient times the goal was a large trunk of an oak, or pine-tree, erected at the extremity of the course, about a cubit in height, and supported on each side by two white polished stones. See Homer, l. c. and Menard, *Mœurs des Grecs.*

121. *Kai οἱ ἀγεῖς.* The meaning of the passage is this: His chariots, which were so old, that the reins were worn by time, had never been broken in the race; so skilful was he in the art of driving.

125. *Λόχον τὸ ἀναμετρήσασθαι.* *In*

making an attack, to estimate the force of a hostile ambush, i. e. to calculate what force an enemy might be able to place in ambush. *Toup* joins ἐπιόντα with λόχον. — 127. *Ἐδαεν.* See Matth. Gr. Gr. 229. — *Φυγὰς Ἀργεος ἐνθῶν.* "There is great inconsistency in this passage, which nobody, that I know of, has observed, or tried to remedy. We have no account in history that Castor was a fugitive; but that Tydeus was we have indisputable authority. Comp. Homer, Il. Ξ. 119. Might I venture to offer an emendation, I would read *φυγὰς Ἀργετ ἐνθῶν*, and then the construction might be: *Castor taught him these accomplishments at the time that Tydeus reigned over the kingdom of Argos, whither he had fled an exile, having received the sovereignty from Adrastus.* Thus the passage becomes correspondent with Homer, with good sense, and history; for Tydeus fled from Calydonia to Argos for manslaughter, where he married Deipyle the daughter of Adrastus, and afterwards succeeded him in the kingdom."

Κάστορι δὲ οὗτις ὄμοιος ἐν ἀμύνεσις πολεμιστὰς 130
"Αλλος ἔτι, πρὶν γῆρας ἀποτρίψαι νεότητα.

"Ωδὲ μὲν Ἡρακλῆς φίλα παιδεύσατο μάτηρ.
Εὖνα δὲ τοις τῷ παιδὶ τετρυγμένα ἀγχόνι πατρὸς,
Δέρμα λεόντειον, μάλα οἱ κεχαρισμένοι αὐτῷ.
Δεῖπνον δὲ κρέα τὸ ὀκτά, καὶ ἐν κανέῳ μέγας ἄρτος 135
Δωρικὸς, ἀσφαλέως κε φυτοσκάξον ἄνθρακος κορέσσαι.
Αὐτὰρ ἐπ' ἄματι τυγχὸν ἄγεν πυρὸς αἴνυτο δόρπον.
Ἐβιατα δὲ οὐκ ἀσκητὰ μέσας ὑπὲρ ἔνυτο κνάμας.

[Λείπει τὸ τέλος τοῦ παρόντος Εἰσυλλίου.]

Fawkes. Comp. the Scholiast on Homer, l. c. Apollodorus, i. 8. and Munker on Hyginus, Fab. 69.

132. Παιδεύσατο. *Had him instructed.* The Latin translator renders this incorrectly "edocuit." Comp. vs. 101. Hesychius: Ἐπαιδεύσατο τὸν γίνεται πατήρ ἐπαίδενος δὲ διδάσκαλος.

133. Εὖνα δὲ τοις. Comp. ii. 90. — 134. Δέρμα λεόντειον. Virgil, Aen. vii. 87. "Pellibus incubuit stratis, somnisque petivit." For the very ancient custom of sleeping on skins, see Cerdas on this passage of Virgil. Hence the Latin verb "dormire" is derived: ἀπὸ τοῦ δέρματος. See Vossius, Etym. v. "Nugentis."

135. ἄρτος Δωρικός. Coarse bread like those cakes which the Athenians called πέλανοι. Schol. on Apollonius Rhod. i. 1077. Φησὶ δὲ τοὺς ἀκαθάρτους καὶ εὐτελεῖς ἄρτους, οὓς δὲ Θεόκριτος Δωρικούς φησιν. — 136. ἀσφαλέως.

Certainly sufficient to satisfy, &c. The dinner of Hercules became proverbial. Comp. Aristophanes, Vesp. 60. Ran.

62. Av. 1689. Pac. 741. and Apollodorus, ii. 4. 4. Alciphron, iii. 38. makes mention of a certain Phrygian, who could eat as much as four labourers.

137. ἐπ' ἄματι. *At the close of the day.* See Gronovius on Lucian, tom. i. p. 358. ἐπ' ἄματι in Homer, Il. K. 28. is explained by the Scholiast ἐπιμῆτημέρᾳ. Comp. Il. T. 229. Hesiod, Ἐργ. 43. Τυρὸς is a Doric word synonymous with μικρός. — 138. οὐκ ἀσκητά. *Not ornamented.* ἀσκητὸς is an epithet usually applied to rich and splendid garments. Comp. Homer, Il. E. 179. The garments of Hercules were unadorned and reached midway between the knee and the ankle. — ἔνυτο. See Matth. Gr. Gr. § 233.

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